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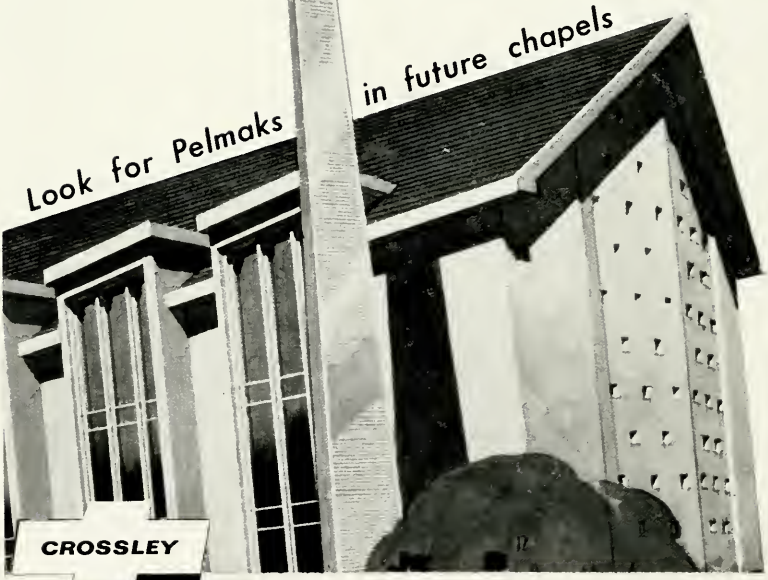

CARPETING USED THROUGHOUT THE CHAPELS

Millennial STAR NOVEMBER 1963

VOLUME 26 NUMBER 11

A LATTER-DAY SAINT

IN TWO years of presiding over the West European Mission, President and Sister Nathan Eldon Tanner won the hearts of the people of that area.

—Now, out of the love they feel, the people of the 12 missions and seven stakes of the area, express deep appreciation for the appointment of President Tanner to the First Presidency.

President Tanner is a man of deep affection, abiding faith and great devotion. He is wise, and he is kind, and a Latter-day Saint through and through. His humble address of acceptance touched the hearts of all who heard.

President Tanner succeeds to the vacancy in the First Presidency occasioned by the recent death of President Henry D. Moyle. President Hugh B. Brown is advanced to First Counsellor, and President Tanner becomes Second Counsellor.

The people of Britain will particularly feel happy about this organisation of the First Presidency. President McKay himself presided over the European Mission, and is a product of Wales and Scotland. President Brown presided over the British Missions, and as a veteran of the Canadian Army.

President Tanner, also a Canadian, has a deep regard for the stalwart British people, not only on the Isles, but as they bear their influence in all parts of the world.

We wish these great brethren God speed in their labours.

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FRONT COVER: An unusual picture of the Salt Lake Temple, showing the statue of the Angel Moroni clearly defined against the blue sky

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THOUGHTS FOR YOUR TALKS

PRIESTHOOD

"I believe that it is within the power of every man who holds the Melchizedek Priesthood to say, 'Get thee behind me, Satan.'"—Elder Antoine R. Ivins.

CHARACTER

"We believe that an acceptable character must include belief in the living God, a God of whose race we are."—John A. Widtsoe.

REVERENCE

"Self-respect requires, among other things, that one shall behave like a true gentleman, in a house of worship. No self-respecting person will go to a house devoted to the service of God to whisper, gossip, and visit; rather, it is one's duty to put on self-restraint, to give one's undivided attention to the speaker, and concentrate the mind upon his words that his thoughts may be grafted to one's benefit and profit."—President Joseph F. Smith.

A LIVING GOD

"Unfortunately, in the minds of many religious people the term God is ambiguous. But there is nothing ambiguous about the Hebrew prophets' conception of Jehovah. To them He was a living God with whom Moses and others talked." — President Hugh B. Brown.

First Presidency Re-organised

PRESIDENT David O. McKay, prophet, seer and revelator and beloved leader of the Church of Jesus Christ of Latter-day Saints, filled the vacancy in the First Presidency caused by the sudden death of Elder Henry D. Moyle and also named a new member of the Council of the Twelve Apostles at the opening session on Friday, October 4, of the 133rd Semi-annaul General Conference of the Church.

President Hugh B. Brown, aged 79, who was formerly the second counsellor, was named as first counsellor to the President, with Elder Nathan Eldon Tanner (65), of the Council of the Twelve, coming in as second counsellor.

Elder Thomas Spencer Monson, aged 36, a former president of the Canadian Mission, was named as the new member of the Council of the Twelve.

The sustaining of the General Authorities and general officers of the Church took place at this same session. The names were presented to the vast congregation by President Brown.

President Brown has been one of the General Authorities of the Church for the past ten years having been appointed an Assistant of the Church Council of the Twelve at the October Conference in 1953. He was ordained an Apostle in April, 1958, and in the summer of 1961 became a counsellor in the First Presidency. On October 12 of that same year he was named second counsellor, following the death of President J. Reuben Clark, Jr.

He came to the presiding councils of the Church following a long and active Church career. This includes being president of the British Mission. He was the Church's servicemen's co-ordinator. This includes being president of the Lethbridge Stake in Canada and the Granite Stake of Salt Lake City, and twice serving as president of the British Mission. He was the Church's servicemen's co-ordinator during the Second World War, during which time he directed the activities of 15 assistant co-ordinators located in various parts of the country.

In the spring of 1944 as the war neared its peak and conclusion he returned to England for his second term as British Mission president and worked with the LDS servicemen's co-ordinators in the European theatre of operations.

President Brown has been a prominent attorney and business executive. He is a native of Salt Lake City where he was born on October 24, 1883, the second son and fifth of 14 children born to Homer Manley and Lydia J. Brown.

He went with his family to Alberta, Canada, when 16 years old where he worked on farms, ranches, canal and railways and took part as a cowboy in the famous roundups of Western Canada. He returned to Logan, Utah, for a year of school in 1902-3 before being called to Great Britain as a missionary.

He served as a major in the Canadian Militia during World War I and was discharged in 1918.

In 1927 he moved with his family to Salt Lake City and was admitted to the Utah State Bar. He worked in private law practice until he was called in 1937 to preside over the British Mission. He served in London until 1940 when he aided in the evacuation of the missionaries from England and other countries of Europe at the outbreak of World War II.

In 1950 President Brown retired from the Brigham Young University faculty to resume private law practice, with offices in Salt Lake City and Edmonton, Canada. He was engaged in this work when called as an Assistant to the Twelve in 1953.

At his side during his long years of Church and community service has been his devoted wife, Mrs. Zina Young Card Brown, whom he married in June, 1908. She is a daughter of Charles O. Card, the founder of Cardston, Alberta, Canada, and Zina Young, a daughter of Brigham Young.

The Browns had eight children, six daughters and two sons. One son, Hugh Card Brown, was killed while serving as a pilot with the British Air Force in World War II.

President Tanner had served two years as an Assistant to the Council of the Twelve before being appointed a year ago as a member of the Twelve. During most of the two years as an Assistant to the Twelve he served as president of the West European Mission with headquarters at Leatherhead in Surrey.

Upon his return to Salt Lake City early in 1963, President Tanner was named by President McKay as president of the Genealogical Society of the Church.

The new member of the First Presidency was an active Church leader and prominent oil executive and civic official in Canada prior to his call as one of the General Authorities. He had served from 1953 to 1960 as president of the Calgary Stake.

A native of Salt Lake City, he was a resident of Canada, where he moved with his parents, Nathan W. and Sarah Edna Brown Tanner when he was

(continued on page 301)

President David O. McKay on the Conference stand in the Salt Lake Tabernacle with his two counsellors, President Hugh B. Brown (left) and President Nathan E. Tanner.

Elder Thomas Spencer Monson — Apostle

Elder Thomas S. Monson

ELDER Thomas Spencer Monson, aged 36, a former president of the Canadian Mission and a member of the Adult Correlation Committee and the Priesthood Home Teaching Committee, was called as the new member of the Council of the Twelve Apostles—succeeding Elder Nathan E. Tanner—at the Friday morning session of the 133rd Semi-annual General Conference of the Church in the Salt Lake City Tabernacle.

Elder Monson is plant manager of the Deseret News Press.

At 36, Elder Thomas Spencer Monson is one of the youngest to be named an Apostle for many years. Despite his years he has had a long and prominent career in Church service which began as ward clerk and counsellor in the ward bishopric of the Sixth-Seventh Ward of Temple View Stake. In May 1951, at the age of 22, he became bishop of the same ward and served for five years before becoming second counsellor in the Temple View Stake Presidency. After two years in the stake presidency he was called in March 1959 to preside over the Canadian Mission with headquarters in Toronto.

After three years of successful mission leadership he returned to Salt Lake City to become manager of the Deseret News Press. He had served as assistant manager at the time of his mission call. He had previously served as sales manager of the Deseret News Press and as manager of the classified advertising department of the Deseret News. Later he served as assistant classified advertising manager of the Newspaper Agency Corp.

Elder Monson is a former member of the Utah Association of Sales Executives, the Salt Lake Advertising Club, and is a past president of the Printing Industry of America. He is a member of the Alpha Kappa Psi, honorary business fraternity.

The new apostle is a graduate of the West High School of Salt Lake City and received his B.S. degree in business at the University of Utah in 1948.

He was appointed as a member of the Adult Task Committee of the Co-ordination Council of the Church in June 1962, and served on the 1962 Geneaological Society Convention Staff. In June 1963 he was named to the Priesthood Home-Teaching Committee.

Elder Monson was born in Salt Lake City, August 21, 1927, son of G. Spencer and Gladys Condie Monson. He was married in the Salt Lake Temple on October 7, 1948, to Frances Johnson, a daughter of the late Franz E. Johnson and Hildur Booth Johnson. The Monsons are parents of three children.

A picture of Elder T. S. Monson and his family, and the full text of his talk of acceptance is printed on page 316.

President and Sister Tanner with their five daughters.

FIRST PRESIDENCY

(continued from page 298)

three years old. He was born May 9, 1898.

He graduated from Normal Schoool in Alberta, Canada, in 1919.

In addition to serving as president of Calgary Stake, he had been, during his long Church service career, president of the Edmonton Branch, bishop of the Cardston First Ward after serving as a counsellor; then as a member of the High Council of the East Lethbridge Stake.

He began his career as a school teacher and became principal of the Cardston schools in 1928, holding that position until he was elected to the Alberta Legislature in 1935. He was also a member of the Cardston Town Council.

President Tanner was re-elected to the legislature three times, in 1940, 1944 and 1948. In 1949 the portfolio of Minister of Lands and Mines was divided and two departments were created, the Department of Mines and Minerals and the Department of Lands and Forests. President Tanner was appointed minister of both departments and held the two posts until his retirement from government life in 1952.

In 1942 he was appointed chairman of the Alberta Research Council, a position he held for many years, and in 1946 he was appointed provincial commissioner of Boy Scouts.

As Minister of Lands and Mines the Church official helped to shape the oil and petrol policy of the Canadian government.

On his retirement from government life, President Tanner entered business as President of Merrill Petroleums Ltd. He also became director of the Dominion Bank of Calgary. He retired from his post with the oil company when he became president and chairman of the board of the Trans-Canadian Pipe Line. He was one of the organisers of the company, which has a vast system of lines conveying oil and petrol from rich Alberta oil fields to the eastern markets of Montreal and Toronto.

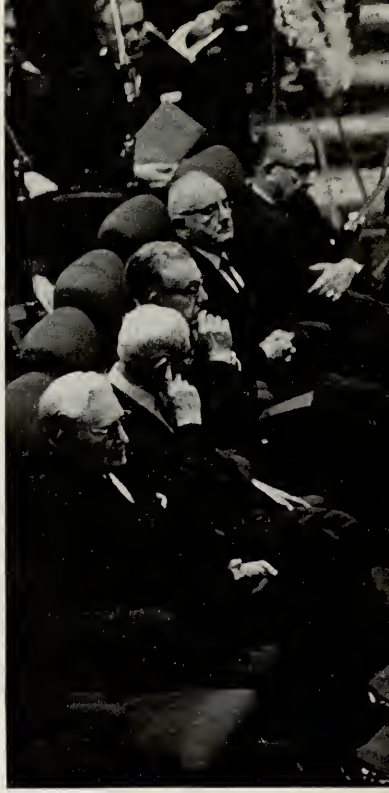
President Tanner also once served as president of the Canadian Gas Association and was a member of the board of governors of the University of Alberta. He aided in establishing the Church Institute of Religion at the university.

In 1956 he was presented an honorary Doctor of Laws degree by Brigham Young University, and was commencement speaker at that year's graduation rites.

President Tanner married Isabelle Merrill of Hill Springs, Alberta, no December 20, 1919. They are the parents of five daughters.

FUNERAL SERVICE IN THE TABERNACLE

Church Leaders pay tribute to Henry D. Moyle



"MEASURED by the standards of true nobility, President Henry D. Moyle was a truly great man."

Such was the tribute paid to his counsellor in the First Presidency by President David O. McKay at funeral services in the Salt Lake Tabernacle.

President McKay, who presided at the services, described President Moyle as "honourable in all his dealings with his fellowmen ; true to every trust imposed in him by his loved ones, by his Church, and by his state. He courageously defended what he thought was right."

President McKay listed as "among the basic virtues that stand out in President Moyle's life : first, his unwavering faith in the Gospel ; second, his courageous defence of truth ; third, his cheerfulness even in the face of frowns or rebuke ; fourth, his responsiveness and loyalty to duty ; and, fifth, his reverence for God and all things sacred."

In addition to President McKay, other speakers who paid tribute to the life of service and devotion of President Moyle were President Hugh B. Brown, second counsellor in the First Presidency, and Elders Harold B. Lee Gordon B. Hinckley of the Council of the Twelve.

A large crowd of family, friends and members of the Church gathered for services in the Tabernacle on Temple Square, scene of much of the ministry and public activity of President Moyle since becoming one of the General Authorities in 1947.

President McKay spoke of President Moyle as an indomitable worker," and as one who "saw work beyond that assigned him, and laboured with equal zeal in the completion of the extra labour as he did to his assigned task.

"No trip was too long, no assignment, too unexpected, no responsibility so great but he would fill the assignment without question and perform his duty to his utmost abillity."

The President spoke of the great faith of his deceased counsellor. "He accepted the Church as having been divinely established that men have been authorised in this day to represent the Lord through the channels of the Priesthood," President McKay said. "He accepted as a fundamental principle of the Gospel the immortality of man. The Resurrected Christ and His Gospel served as anchors to his soul."

President Brown also spoke of the devotion and faith of President Moyle and gave a message on the immortality of the soul. "If a man die, shall he live again?" he asked. "This subject —the most persistent inquiry of all time—has in every age attracted the attention of the learned and the unlearned as well as the religious and the irreligious. No other subject touched so intimately human welfare and human happiness."

President Brown explained that "the belief that the 'valley of the shadow of death' is the gateway to a nobler work and a higher life, that it is the dawn of another day more beautiful and more fruitful than any experienced in this earthly life, has been the inspiration of the great souls, in all ages, whose lives have blessed humanity."

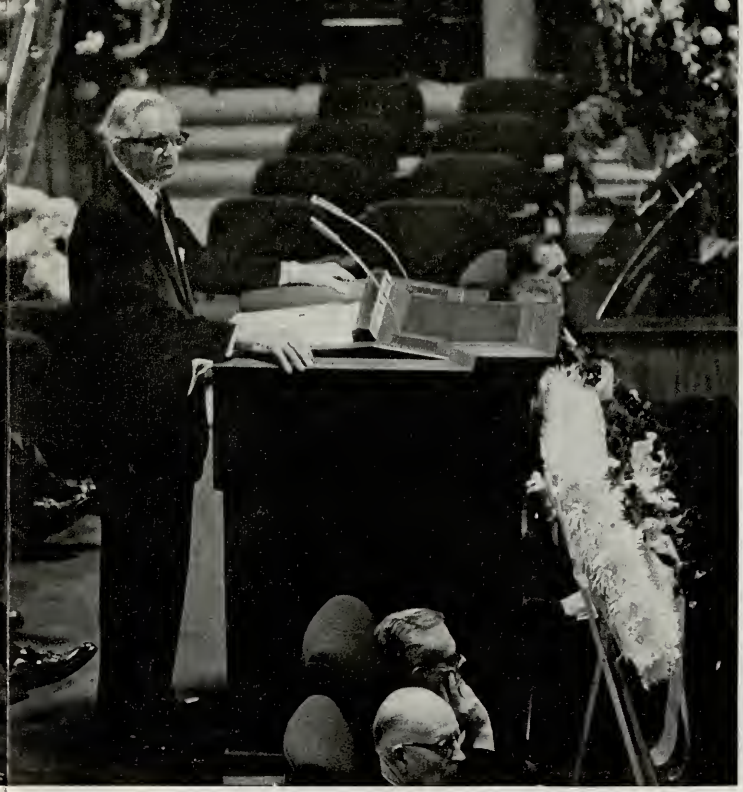
Continuing his expression regarding immortality, President Brown said, "The human spirit shrinks from extinction ; it refuses to believe that the departed have vanished like the flame of a burned-out candle. Never an age in which the hope of life, immortal and eternal, has not flamed brightly," President Brown expressed a feeling of loneliness as he stood and did not have at his side a comrade who has been there for some time. He declared that Henry D. Moyle loved life and was vital.

"No only was he alive, but he had faith which said there was no death, if you mean by death an end to this existence."

President Brown told of President Moyle's great faith in the immortality of the soul.

After recounting the event of Christ's resurrection, President Brown said "Christ still lives, and because He lives, those who believe in Him will never die. Our friend, brother Henry D. Moyle still lives."

No one could hope to do justice to



President David O. McKay speaking at the funeral service in the Tabernacle.

him in an enumeration of his qualities, but a summation from his own lips probably characterises him as well as it could be said, Elder Lee said.

"Well at least it can never be said of Henry D. Moyle that he never tried," was the way President Moyle himself put it, Elder Lee said.

He had dogged determination and a bulldog tenacity in the face of what would be failure to others, Elder Lee stated.

When he was called to the Twelve it became the most important work in his life and he turned his back on the practice of law because he had, as he put it, "other work more important," Elder Lee related.

Nothing was more certain in the life of President Moyle than the revelations of God to man and of the Holy Ghost that one might know the truth, he said.

President Moyle had the marks of true greatness and deep-seated spiritual qualities. We frequently hear about his world-wide gratuities from all parts of the globe. His quiet and unheralded help to others was known only to a kind Father in Heaven, Elder Lee said.

Elder Hinckley declared of President Moyle: "He believed in excellence. He believed in achievement. He believed in God. He believed in the Redeemer. He believed in the divinity of the work in which he was engaged. He was loyal, he was true. He was faithful."

His impact on all that he touched was wide, said Elder Hinckley. "How wide were his interests—law, mining, oil, water, sugar, banking, finance, construction radio, television, transportation, ranching, education, the needs of the poor, missionary service, his beloved family.

"He worked as a man whose eyes had seen the glory of the coming of the Lord," said Elder Hinckley. "There was nothing of emotional evangelism in his labour. He simply focused his great driving vitality and disciplined mind on this great and sacred labour to which he dedicated himself."

President Moyle believed the declarations of the Lord to be personal to him. "There was work to be done, and he set out to do it," Elder Hinckley added. He noted that during Presi-Moyle's service in the First Presidency, the Church grew more than 10 per cent during one 42 month period.

These people and their children and children's children "will be for ever grateful for the tremendous expansion of the missionary programme under this forceful and gifted leader."

Elder Hinckley concluded by saying of President Moyle: "He had a marvellous capacity to lift and inspire and encourage. Fearless in teaching the truth himself, he inspired the same confidence in others."

Music for the services was by the Tabernacle Choir under the direction of Richard P. Condie with Frank W. Asper at the organ. The Choir sang selections chosen by the family. The numbers were "The Lord's Prayer" by Gates; "Clouds" by Ernest Charles and "The Lord Is My Shepherd."

The prayers at the services were offered by Elders Spencer W. Kimball and Marion G. Romney of the Council of the Twelve.

A special prayer at the chapel was offered by Elder Wendell B. Mendenhall, chairman of the Church Building Committee. After the prayer, the funeral cortege wended its way to Temple Square and passed into the grounds. In the cortege were the First Presidency and Council of the Twelve and other General authorities and the other honorary pallbearers. They preceded the body and the family into the Tabernacle.

A profusion of floral offerings banked the Tabernacle rostrum as further evidence of the esteem in which President Moyle was held by his friends and members of the Church generally.

133rd SEMI-ANNUAL CONFERENCE

THE REAL TEST OF RELIGION IS THE KIND OF MAN IT MAKES

— says President David O. McKay

I PRAY for your sympathy, your prayers, while I say a few words at the opening of this great Conference.

" What is man, that thou art mindful of him? and the son of man, that thou visitest him?

" For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

(Psalms 8 : 4-5).

Animals and other living things can grow and reproduce their kind only in accordance with the fixed laws of nature and the divine command, " Let the earth bring forth the living creatures after his kind, cattle, and creeping thing, and beast of the earth after his kind." (Genesis 1 : 24).

Man, in his physical organism being material and chemical the same as that of the animal, also is subject to appetites, passions, and other cravings of the physical body. To him, however, is given a special endowment not bestowed upon any other living thing. When the Creator " breathed into his nostrils the breath of life, and man became a living soul," God gave him **the power of choice.** (Genesis 2 : 7). Only to the human being did the Creator say : " Thou mayest choose for thyself, for it is given unto thee." (Moses 3 : 17.) As God intended man to become as He, it was necessary that He should first make him free.

The Tabernacle congregation listening to President McKay speak at Conference.

Thus man was endowed with the greatest blessing that can be given to mortal beings—**the gift of Free Agency.** Without this divine power to choose, humanity cannot progress.

Commenting upon this special endowment, a leading scientist, Dr. Lecomte du Nouy in " Human Destiny," says : " By giving man liberty and conscience, God abdicated a part of His omnipotence in favour of His creature, and this represents the spark of God in man (" God is within you."). Liberty is real, for God himself refused to trammel it."

" Cheeer up your hearts," admonished the ancient prophet, " and remember that ye are free to act for yourselves." (2 Nephi, 10 : 23.).

Freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right—divine gifts " essential to human dignity and human happiness."

What a travesty on human nature when a person or a group of persons though endowed with a consciousness of being able to rise in human dignity to realms indiscernable by lower creatures, yet will still be content to obey animal instincts, without putting forth efforts to experience the joy of goodness, purity, self-mastery, and faith that spring form compliance to moral rules! How tragic it is when man, made a " little lower than the

angels and crowned with glory and honour," will content himself to grovel on the animal plane.

"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our form in battlements, or bristling seacoasts, or in our Navy. Our defence is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. **Destroy this spirit, and we have planted the seeds of despotism at our own doors."**

The opposite of freedom is bondage, servility, restraint, conditions that inhibit mentality, stifle the spirit and crush manhood. **To coerce, to compel to bring the individual into servitude is the Communist plan for the human family.**

Aside from resisting such oppression from without, each individual carries within himself the responsibility of living nobly or ignobly. Daily every normal person is faced with the choice of submission to what Paul designated the "works of flesh," or of reaching upward for the fruits of the spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Conditions in the world today seem to indicate that too many human beings are living not very far above the animal plane. Cunning, deception, thieving, lying, cruelty, brutality, warring conflict are still all too common even among Christian nations.

Charles Wagner in "The Simple Life" gives this impressive warning against indulgence in animal desires:

"He who lives to eat, drink, sleep, dress, take his walk—in short pamper himself all that he can—be it the courtier basking in the sun, the drunken labourer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, "good fellow" but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion for ever repeated, they think: "Just a few steps more, the last toward the thing down there that we covet; then we will halt." But the velocity sweeps them on, and the further they go the less able they are to resist it.

"Here is the secret of the unrest, the madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones, suck their blood, and cannot be sated. This is not a lofty moral denunciation. I have been listening to what life says and have recorded, as I heard them, some of the truths that resound in every square.

"Has drunkenness, inventive as it is of new drinks, found the means of quenching the thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the sense? No; it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone... Our needs, in place of the servants that they should be, become a turbulent and seditions crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a bear with a ring in its nose that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true.

"It is only that by direct action on youth that a better society can be successfully moulded. All pseudo-mysticisms—social, philosophical or political—must be replaced by the Christ-

ian ideal, the only one based on liberty, and the respect of human dignity. When people have received the same education, when they obey the same moral rules and think universally, they do not easily accept the idea of fighting each other and are very near an understanding.

"Today the nations constituted by individuals but possessing their own independent life want to exist and concentrate all their efforts toward this goal, sometimes sincerely in the interest of their members, sometimes solely in the interest of their leaders or of what the latter believe is an ideal superior to that of the individual. Governments, evidently, have the duty to protect their countries against enemies, for in so doing they protect the individual which they are supposed to represent. But they also have the duty to prepare the future by spreading the light and by attacking the roots of the evil."

We sing:

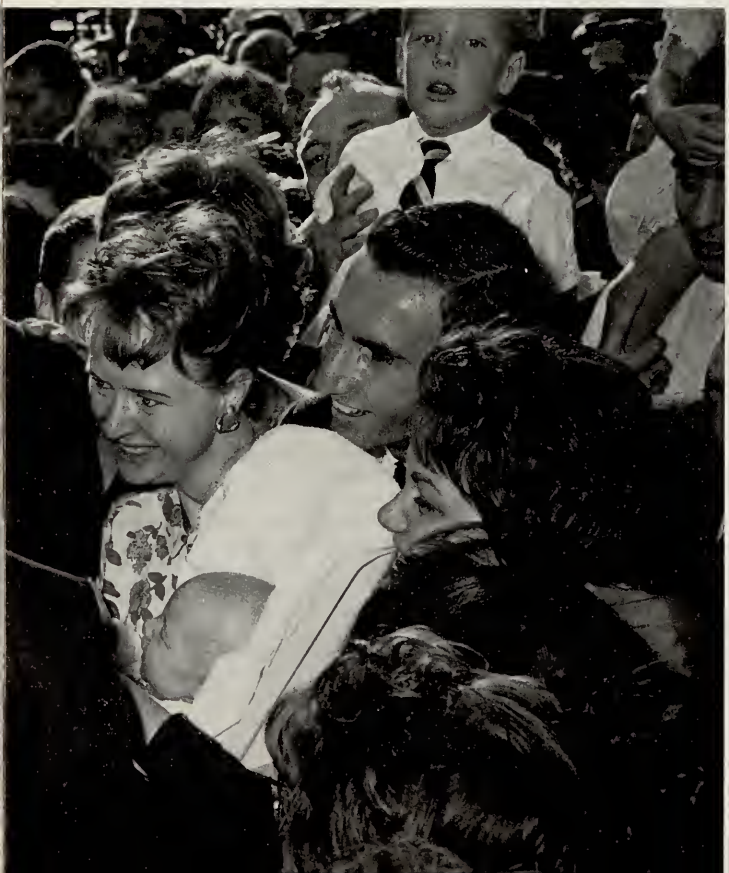
"In sylvan depth and shade,
In forest and in glade,
Where e'er we pass,
The hand of God we see
In leaf and bud and tree,
Or bird or humming bee,
Or blade of grass."

(Emmeline B. Wells)

We drive up the canyons and thrill with the glory of nature bedecked in the brilliance of her autumn colours, and find ourselves interested in the story of past ages as we pass in rapid succession the everlasting cliffs of conglomerate, granite-like strata of gneiss and limestone, or pause with the poet, and pluck a—

(continued on page 335)

Conference visitors crowding around President McKay.



President ends Conference with Blessing on Members

REPORTED BY HENRY A. SMITH
DESERET NEWS CHURCH EDITOR

A BLESSING upon the entire membership of the Church that they might have "God's peace in your hearts and in your homes everywhere" was given as the benediction to the 133rd Semi-Annual General Conference.

The blessing was given by President David O. McKay, who was re-sustained at the opening of the conference on Friday as the Prophet, Seer and Revelator of the Church.

Standing tall and straight, President McKay pronounced his blessing upon the membership of the Church as his concluding gesture of the conference—whose six general sessions and one special session he had presided over and conducted.

Prior to President McKay's concluding remarks, addresses and testimonies of the divinity of the Church were given by Elder Mark E. Peterson of the Council of Twelve; Elder Delbert L. Stapley of the Council of the Twelve; Elder El Ray L. Christiansen, Assistant to the Council of the Twelve; Elder Antoine R. Ivens of the First Council of the Seventy, and Bishop Victor L. Brown of the presiding Bishopric.

Music for the service was furnished by the Tabernacle Choir under the direction of Richard P. Condie. The orgainst was Dr. Alexander Schreiner.

President McKay began his remarks by calling the conference "a great conference, the best ever."

It is now our responsibility to carry the messages of the conference into our homes. Let us not stop when we say "amen" this afternoon to the teachings that may have been given, President McKay pleaded.

Quoting the New Testament "God

so loved the world that He gave His only begotten son..." the Church leader asked, "Let us follow our Heavenly Father's example and bring up our own sons and daughters in the faith of the Gospel of Jesus Christ."

We have a greater responsibility upon us than perhaps ever before in the history of this world to bear testimony to the truthfulness of the Gospel and the Church, for more than one nation has denied the Christ, President McKay said.

Paying tribute to two young men who took part in the priesthood session of the conference, President McKay observed that "their parents must be very proud of them, as were we all."

"I hope that all within the sound of my voice have the same pride in their children as did the parents of these two boys, and that their sons and daughters can bear the same testimony and accept the same ideals as did these two priests," he added.

"Our greatest duty as we leave this conference is to have the Gospel in our homes—have fathers who will set the proper example for their boys, and mothers who will practice the teachings of the Doctrine and Covenants to have faith in God and baptism."

President McKay recited verses on the worth of a good name and said it is the duty of every father, very man, who has a son or a daughter, to give them good and noble names.

"Let us make our homes places in which the spirit of God would be pleased to dwell. May each boy who bears his father's name live to honour it and not bring disgrace upon it.

"This has been a great conference. with great messages, and it is now our responsibility to carry the spirit of Jesus Christ into our home.

"Make your promises in the temples good, hold them sacred and be a father of a man," President McKay said. "Every father holds such a responsibility. Our homes are the seed beds of faith in Christ our Lord who stands at the head, and who's God's beloved son.

"I bless the entire membership in all the world in His name that you might have God's peace in your hearts and in your homes and everywhere," President McKay declared.

WE DO NOT DENY FULL CIVIC RIGHTS TO ANY PERSON

— says President Brown

REPORTED BY HENRY A. SMITH
DESERET NEWS CHURCH EDITOR

THE birth of Christ. His mission to mortality. The promise of His second coming.

Vital messages pertaining to these events of Christianity were told by President Hugh B. Brown, first counsellor in the First Presidency of the Church of Jesus Christ of Latter-day Saints, as he addressed the morning session of the 133rd semi-annual General Conference Sunday in the Tabernacle. It was the last day of conference which started Friday.

He was introduced by President David O. McKay as the first speaker to the world-wide audience listening by short-wave radio, scores of local radio casts were carried to other nations in and TV stations. Short-wave broadtheir own language.

Leaders of the Church from overseas stakes and missions joined with others from South America and Mexico listening through special translation headsets. The Tabernacle and Assembly Hall were filled to capacity.

Other speakers during the Sunday morning session included Elder Harold B. Lee and Howard B. Hunter of the Council of the Twelve, Elder Thorpe B. Isaacson, Assistant to the Council of the Twelve, and Bishop Robert L. Simpson, first counsellor in the Presiding Bishopric.

President Brown said it would be an "overwhelming" thing to address such a vast audience if it was not for the knowledge that Divine assistance is available through prayers of faith.

Recognising articles of recent months, both in Salt Lake City and across the nation, President Brown declared:

"Considerable interest has been expressed in the position of The Church of Jesus Christ of Latter-day Saints on the matter of civil rights. We would like it to be known that there is in this Church no doctrine, belief, or practice that is intended to deny the enjoyment of full civil rights by any person regardless of race, colour or creed.

"We say again, as we have said many times before, that we believe that all men are the children of the same God and that it is a moral evil for any person or group of persons to deny any human being the right to gainful employment, to full educational opportunity, and to every privilege of citizenship, just as it is a moral evil to deny him the right to worship according to the dictates of his own conscience.

"We have consistently and persistently upheld the Constitution of the United States, and as far as we are concerned this means upholding the constitutional rights of every citizen of the United States.

"We call upon all men everywhere, both within and outside the Church, to commit themselves to the establishment of full civil equality for all of God's children. Anything less than this defeats our high ideal of the brotherhood of man," he said.

"In this fantastically changing world, where old methods, old models, and old ideas are being replaced by new and revolutionary substitutes, it is well that church leaders everywhere re-examine and reappraise their creeds and courageously seek for the causes of the waning interest in religion," President Brown said.

"We are passing through a period of radical intellectual reconstruction and spiritual unrest. We must think about religion in order to formulate an intellectual understanding of it. And intellectual understanding is just as needful in religion as anywhere else. We must not permit the surface of the waters of religious life to become fixed and crystallised by the freezing of religious thought."

President Brown then told the story of Christ the Redeemer, backed by scriptural references from the Old and New Testaments familiar to his far-flung audiences.

The story related started in the pre-existence period from a Divine plan for man's salvation formulated by God the Father, before the foundations of the earth were laid when "all the sons of God shouted for joy at the prospect of mortality."

He told of one, named Lucifer, who desired to compel all men to do his bidding among mankind on earth—one who challenged God and sought to usurp His power and force all men to do his bidding, a dictatorship in Heaven and earth which would be "ruled by tyrants with all spirit children bondsmen."

In contrast, President Brown explained, Jehovah, who was to become the Christ Child, the Redeemer, opposed this plot to rob men of their freedom. He presented a counter proposition with free agency as its watchword during mortality, resurrection of the dead would be guaranteed to all through the voluntary atonement of Christ.

He told of the disobedience of Adam, who broke the law which introduced mortal death but brought about mortal birth.

This created the need for a redeemer to break the bonds of death. It was Christ the Son of God, he said.

"At the moment of Christ's birth, Satan plotted his destruction and tried by force to thwart His Divine mission. But the rule of force, so far as His son was concerned had been vetoed by the Father," President Brown explained. "The devil has always had willing tools on earth and at this time Herod was his agent. He was cruel

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All hearts grew warmer in the presence
Of one who, seeking not his own,
Gave freely for the love of giving,
Nor reaped for self the harvest sown.
Thy greeting smile was pledge and prelude
Of generous deeds and kindly words;
In thy large heart were fair guest-chambers,
Open to sunrise and the birds.

— John Greenleaf Whittier

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and wily like his mother; he sought to kill the Christ Child and in his slaughter of the infants he set a new low mark for even Satan."

Other efforts were made to thwart the work of Christ and Lucifer finally looked to Judas, a follower of the Master, to sell his Master for worldly wealth.

While Christ was crucified, He was not defeated but achieved the purpose of His earth life by breaking the bonds of death through the resurrection, President Brown declared.

"His little band of followers were faithful until death, and death it was for most of them, including the apostles. Apostasy became universal, and Satan revelled throughout the Dark Ages when it seemed his sovereignty was established," he said.

There was a need for a restoration of the Gospel in this dispensation, as foretold by prophetic scriptures, said President Brown.

He warned of modern attacks upon Christ, declaring:

"It is doubtful if His divinity, His power and leadership, were ever challenged with such audacity and ferocity as they are being challenged now. Never in history have the common people of the world felt the need of faith in Divine leadership as they feel it in this bewildered world. There never was a time which needed Him more, when false ideologies and scientific miracles are leading us to the brink of annihilation.

"There are men and nations today who are attempting to displace God, to ban His religion, and to make this a Godless world. The present war between Christ and anti-Christ is in fulfilment of prophecy and is itself a harbinger or forerunner of the Millennium."

President Brown pleaded with all Christians to attest their faith by keeping the commandments of God. He said, in conclusion:

"The fact that He was resurrected from the dead—the best attested fact in history—assures us that He still lives. He has promised that He will come again. . . . At that time the people on earth will join with the hosts of heaven and sing:

"The kingdom of this world is become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever, King of Kings and Lord of Lords."

Music for the conference session was sung by the Salt Lake Tabernacle Choir with Richard P. Condie directing and Alexander Schreiner at the organ.

President Lloyd R. Hunsaker, president of Logan Stake, gave the opening prayer and T. Bowring Woodbury, formerly president of the British Mission, offered the benediction.

MY LIFE AND ALL THAT I HAVE IS FOR MY MAKER

— says President N. Eldon Tanner

MY beloved President David O. McKay, President Brown, and brothers and sisters: It is with great difficulty and a feeling of deep humility that I stand before you in response to this high honour and heavy responsibility that has been bestowed upon me, one of thy most humble servants, the weakest and least prepared of all. I humbly pray that the spirit and blessings of the Lord will attend me as I stand before you this morning.

I am sure that my call to this position must have been a shock to many of you, as it is to me. It is certainly another evidence of the fact that God moves in a mysterious way, his wonders to perform.

Only because these, my colleagues, have such a strong testimony that we are led by a prophet of God can they sustain me in this position. I humbly pray that as they sustain the Prophet in his decision that they, knowing my weaknesses, will continue to pray for me and give of their strength which I need so badly, and with that assurance, my brothers and sisters, I can humly say as did Nephi of old:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7).

I humbly thank you all for your confidence and sustaining vote, and pledge to all of you and to these, my brethren and colleagues, with whom I love so much, and whom I sustain with all my heart and to you, President McKay, as the Lord's representative, and to God Himself, everything with which the Lord has blessed me for the building up of the Kingdom of God.

I thank God for my loyal and devoted wife and family, with whom I love so much, and who have always sustained and strengthened me with their inspiration, loyalty, faith and prayers, and who will continue to sustain me in this new calling.

I thank my Heavenly Father for the wonderful privilege that I have had of associating with these fine men, for the influence they have had in my life, and for the encouragement and strength they have given me. And I thank God for the signal privilege I have had of associating so closely with, and feeling the great spirit and influence of, our beloved President David O. McKay. All that has been written and said about him, as he has just passed his 90th birthday, does not, and cannot, portray the greatness of him who has been chosen as a Prophet of God and who is now President of the Church of Jesus Christ of Latter-day Saints—the Kingdom of God here upon the earth. It is impossible to appreciate or estimate the tremendous influence for good that he has exerted upon all mankind. The closer that one is to him and the more he is permitted to associate with him, the stronger one's testimony becomes that he is a prophet of God.

It is with sadness that I mention the absence of our beloved friend and colleague, President Henry D. Moyle, whom we all miss so much, and whose passing makes these changes necessary. His family, his friends, his Church, his community, and his country have suffered a tremendous loss. He was a loving husband and father, a true and loyal friend, a thoughtful neighbour, a devoted member and capable leader of the Church. He was always working for the good of his country and the betterment of mankind. I wish to express my love and sympathy to Sister Moyle and her family, and pray that the spirit of the Lord will accompany and strengthen them and give them courage to carry on.

At this time, I should like to welcome Brother Thomas Monson, whom I sustain with all my heart.

I have not words to express my deep love for the Lord and my gratitude to Him for His many blessings unto me and mine, and I sincerely pray for His continued guidance and strength, as I try to serve Him. And I wish to pledge with you again that my life and all that I have will be completely devoted to the service of my Maker, and to my fellowmen, always with a prayer in my heart that He will give me wisdom and knowledge, courage and strength and inspiration and determination and ability to keep His commandments and serve in a way that will be acceptable to Him.

Again I appeal to each and every one of you to exercise your faith and prayers in my behalf, that I might lose myself in His service and go forward with an eye single to His glory.

I wish to bear my testimony that I know that God lives, that Jesus is the Christ who gave His life for you and me; that this is His Church and Kingdom; that we have at the head of our Church this day a Prophet of God who is led by Him, and through whom we are led in the paths of truth and righteousness.

May we follow Him, knowing that we will be led into immortality and eternal life, I humbly pray in the name of the Lord Jesus Christ. Amen.

President McKay urges self-control

IT is within the power of every member of the Church to become a true Christian, declared President David O. McKay at the general priesthood session of the semi-annual General Conference.

President McKay conducted the two-hour long service. The Tabernacle was jammed with an estimated 12,000 men and boys, and an additional 60,000 priesthood holders heard the proceedings of the service by closed circuit television and radio.

Two priests, David R. Cragun, of Pleasant View Ward of the Ben Lomond Stake, and Matthew Simmons of the University Sixth Ward, University Stake, also spoke of their feelings on the general theme of the meeting, self-control.

In his remarks, President McKay said religion is supposed to lift a person to a higher level, yet notwithstanding religious affiliations and experiences people often yield to the carnal nature of man.

"A man who quarrels in his home banishes from his heart religion. A man or woman who lights a cigarette in the home yields to the carnal spirit of his nature," said President McKay, in counselling self-control and self-mastery.

"Our living comes hourly and daily in our homes and businesses and through daily contacts we show the spiritual or carnal spirit within us.

"I can't imagine a priesthood holder swearing at his wife. How can anyone justify quarrelling in front of children?" President McKay asked.

"Every expression of love, of brave suffering, of loyalty to ideals of unselfish devotion, of helpfulness to humanity, every act of self control is spirituality," he said.

President Brown counselled, "Now is the time to act. You are the kind of a man you will have to live with throughout eternity. Now is the time to learn to control your actions whether young or old. He cited examples of great creative acts by men throughout history who had been very young, and others which had been achieved by men in the very last years of life.

President Tanner counselled youth to "make something of life."

"It is a great honour and privilege and blessing to hold the priesthood of God, so it is important just what we do with it," he said.

"Determine to be happy and worthy of the blessings of the Lord Jesus Christ. Honour your parents, for they gave you life," he added.

Also speaking on the theme of self-control, he gave as his definition of will power, "the power to do what you have to do when you don't want to do it."

"The missionaries of the Church would have greater influence in their work if they would learn self-control," President Tanner said. "Through self-mastery members of the Church will gain happiness and joy," he added.

Sister Florence J. Madsen conducting the Singing Mothers at Conference.

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

THE COUNCIL OF THE TWELVE APOSTLES

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Richard L. Evans

Howard W. Hunter

Gordon B. Hinckley

Thomas S. Monson

Be diligent in your Studies

BY ELDER JOSEPH FIELDING SMITH

MEMBERS were urged to be more diligent in their activities and study of the fundamental truths of the Gospel by President Joseph Fielding Smith of the Council of the Twelve.

President Smith recalled promises the Lord had made through His prophets concerning the latter days.

"For these promises to come to pass many members of the Church will need to repent and be more diligent in the study of the scriptures and in their prayers and obedience to the laws and commandments of the Gospel. If they fail, to do these things," said President Smith, "they will be cut off from the presence of the Lord in that great day when He shall descend as the Lord of Lords, and King of Kings to take His place and sit on His throne to rule and reign."

Quoting the Prophet Joseph Smith, President Smith read: "'If God should speak from Heaven, He would command you not to steal, not commit adultery, not to covet, nor deceive, but be faithful over a few things... A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men on earth.'

"It is a commandment from the Lord that members of the Church should be diligent in their activities and study of the Gospel as it has been revealed. The Spirit of the Lord will not continue to strive with the indifferent, to the wayward and the rebellious who fail to live within the light of divine truth."

Characteristics of the True Church

BY HAROLD B. LEE

"IT is not the function of religion to answer all questions about God's

moral government of the universe, but to give one courage (through faith) to go on in the face of questions he never finds the answer to in his present status," Elder Harold B. Lee, of the Council of the Twelve, stated at conference.

Elder Lee went on to explain in brief some of the characteristic marks of the Church of Jesus Christ of Latter-day Saints which distinguish it as the divine Church of God.

"These," he said, "include the name of the Church. In our day the Lord has declared, 'for thus shall my Church be called in the last days, even the Church of Jesus Christ of Latter-day Saints.'

"The Church, even though it might be called after the name of God, must also have His gospel, which was repentance and baptism by water, and then cometh the baptism by fire and the Holy Ghost, even the Comforter.

"One of the most distinguishing marks of the Church of truth," he continued, "is that it has the principle of revelation, continuous, through the Holy Ghost. This is a prime requisite."

Consequences of working Mothers

BY ELDER SPENCER W. KIMBALL

"ARE you there Mother?"

This was the topic of Elder Spencer W. Kimball, of the Council of the Twelve, who dwelt at length on the consequences of working mothers and over-indulgent parents.

He told of the feeling of warm security which came to him when he would come home and find his mother there, then of the emptiness when she died.

"A child is happy if he feels that he is wanted. He needs to feel that his parents will be there, especially in a crisis," said Elder Kimball.

"How nearly perfect can a mother be who rushes in the morning to get everybody off for the day, herself included, then returns weary after a hard day to a tired husband and to children with problems, and then to her home-making, cooking and cleaning and then to a full social calendar."

From such homes come many conflicts, marital problems and divorces and delinquent children, he charged.

He suggested that the moral and spiritual guidance offered by a mother at home is much more valuable to children than the material things to be obtained by her extra pay packet.

"With the home a sweet, religious one with discipline and love and parental bliss and sweet parent-child relationships, there would be few, if any, prodigals."

Three tests for the right

BY ELDER EZRA TAFT BENSON

ELDER Ezra Taft Benson, of the Council of the Twelve, appealed for members of the Church to be united in the fight to preserve free agency.

He warned that it had been predicted that the time will come when things will be so mixed up in Zion that it will be difficult to tell the face of a saint from that of an enemy.

He said the struggle in Heaven was mainly over free agency and the fight against free agency has been the main preoccupation of Satan since that time.

Elder Benson said, however, there are three tests by which any Church member can discern the right, even though the enemies of free agency may present their arguments in the most favourable and currently popular methods.

These tests, he said, are: (1) What do the standard works of the Church say about it? (2) What do latter-day Church presidents have to say? and (3) What are the promptings of the Holy Ghost?

We must declare Christ to the World

BY ELDER MARK E. PETERSEN

ELDER Mark E. Petersen of the Council of the Twelve bore a stirring testimony just before the close of the 133rd semi-annual Conference, telling how the experience of work in the various mission fields had given him a new perspective.

"I am a different Latter-day Saint," Elder Petersen said. "I have learned that the mission of this Church is that we must bear testimony to the divinity of the Lord Jesus Christ.

"I have learned that the world has swept away from the belief of Christ, denies the existence of God and does not believe the Bible any more. It has taken the sins of the world to make me realise how far the world has drifted away.

"The cure is not in political parties, the philosophies of men. There is only one cure for the liberties of man, that is living the commandments of the Lord our God. It is obedience to Christ or it is disollution," he said.

I have come to realise more and more that there is only one force that bears testimony to the world and that is the voice of the Latter-day Saints. We are the only authoritative force declaring to the world that Jesus is the Christ. We know that Jesus is the Christ because our prophets have seen Him and communed with Him and we know that He lives because of the Holy Ghost that lives within us.

"We must declare to the world that He lives and that He is the only power in the world to save the world if they will repent," Elder Petersen declared.

Compare U.S.A. and Israel

BY ELDER DELBERT L. STAPLEY

TWO great nations established by God, ancient Israel and the United States of America, were compared on the basis of their historical patterns by Elder Delbert L. Stapley of the Council of Twelve in his General Conference talk Sunday afternoon in the Salt Lake Tabernacle.

His comparison told disturbing trends and alarming conditions" in the USA which, he said, should be of "great concern to every loyal, patriotic citizen."

Despite the many prophets Israel was blessed with following the death of Moses, the continued disobedience among its tribes divided them as a people and destroyed them as a nation, fulfilling prophetic warnings, Elder Stapley said.

"With these few pronouncements

to Israel in mind," he said, "I turn to the second nation of destiny, the United States of America.

"A great challenge is presented to the citizens of this land if God is to be on our side and give us power as a nation to overcome our enemies and not be brought down into captivity," said Elder Stapley.

Quick Baptisms and Conversion

BY ELDER MARION G. ROMNEY

THE question of conversion and the length of time needed to preach the Gospel to men and women of the world before they should be baptised was answered by Elder Marion G. Romney of the Council of the Twelve in the Friday afternoon session of general conference.

Elder Romney said one of the most frequently asked questions is, "Do quick baptisms stay as active in the Church as they did when more time was taken?"

"From the time of Father Adam until today some people have been baptised almost immediately upon hearing the Gospel. Others have investigated long and studiously. So far as I know, the Lord has never fixed a time limit. The only prerequisite He has prescribed is "conversion," said Elder Romney.

According to Elder Romney, conversion as outlined in the scriptures generally implies more than a mere mental acceptance of Jesus and His teachings but a motivating faith in Him and in His Gospel, an actual change.

"While conversion may be accomplished in stages, one is not really converted in the full sense of the term unless and until he is at heart a new person. "Born again" is the scriptural term," said Elder Romney.

"Membership in the Church and conversion are not necessarily synonymous. Being converted, as we are here using the terms, and having a testimony are not necessarily the same thing either. A testimony comes when the Holy Ghost gives the earnest seeker a witness of the truth. Conversion, on the other hand, is the fruit of. or the reward for, repentance and obedience," said Elder Romney.

Seek first the Kingdom of God

BY ELDER LeGRAND RICHARDS

THE most important thing in life is to seek first the Kingdom of God and His righteousness, Elder LeGrand Richards, of the Twelve, told the conference audience.

"Where would the world look for the Kingdom of God?" he asked, and then cited evidences by which the Church could be identified, notably, "we all come in the unity of the faith. . . ."

Elder Richards recalled that an apostasy from the truth was predicted, and that there would be a falling away before men could look for the coming of Christ.

At the same time the early apostles were permitted to see the time when the Church and the kingdom would be restored.

Looking down the vast Salt Lake Tabernacle during one of the Conference sessions.

The Channels are still open

BY ELDER RICHARD L. EVANS

THE importance of full communication, not only between man and God, but between men themselves was emphasised by Elder Richard L. Evans of the Council of the Twelve, who added that much misunderstanding between parents and children, husband and wife and even between nations would disappear if proper communication was established.

Elder Evans pointed out that people often believe rumours and gossip and reach conclusions based on false assumptions, instead of going to sources of factual information.

This could be prevented by a sincere and frank sharing of confidence with those who have a right to expect this, he stated.

Concerning communication with God. Elder Evans refuted the widely

held contention that the Heavens have been closed and that God no longer communicates with those on earth.

"Do we need His guidance any less today? Does He love us any less today? What kind of a loving father would refuse to respond to his children? What kind of loving father would ignore the problems of the present?" Elder Evans asked.

"The comforting answer is that the channels are still open. He is still interested in all our affairs; He has His prophet on earth who is prepared to give to His children all that they need and will accept," he said.

A prophet on the earth today

BY ELDER HOWARD W. HUNTER

ELDER Howard W. Hunter, of the Council of the Twelve, enumerated the various prophets who had been placed upon the earth by God in various dispensations, and then pointed out that there is a prophet on the earth today, who embodies all the fine qualities found in such men.

He defined a prophet as "... one who has been called and raised up by the Lord to further God's purposes among His children. He is one who has received the priesthood and speaks with authority."

Elder Hunter ticked off the various instances during man's history when peoples had been destroyed by God for unrighteousness, and then new prophets sent to restore the Gospel.

"The Church of Christ, the Kingdom of God on earth, was re-established and destined, according to the scriptures, to roll forth and fill the whole earth," Elder Hunter said.

"Since the death of the Prophet Joseph Smith, each succeeding president of the Church has been sustained as a prophet of God, and there is a living prophet on the earth today," he declared.

PATRIARCH TO THE CHURCH

Eldred G. Smith

How much is Too Much?

"IS it possible to spend too much time serving God?"

Patriarch Eldred G. Smith asked this question at the Saturday afternoon session of General Conference.

In answer he quoted from scriptures and earlier Church leaders to show that it is impossible to pay too high a price in service and effort to receive the Gospel.

Elder Smith said the question was brought up in his mind when a young man stopped him near the Church Office Building and asked what the great excavation was for.

"When I told him it was for a multi-storey Church Administration Building, he replied, 'That's too much to spend on religion.'

"I've been thinking since then, 'how much is too much'?" he told the congregation.

"In this busy world, are we so concerned with other things that we have not time for God? We need to ponder where our values are centred," he stated.

Elder Smith pointed out that "We are indebted to God for our very life, the air we breathe, our sight, speech and hearing."

"What price is too great for the blessings of exaltation, and what is there in this world that is more precious than the Gospel of Christ?" the Patriarch asked.

Elder Thomas Monson and his family. Left to right, Ann (9), Tom (12), Elder Monson, Sister Frances Johnson Monson, and Clark (4) standing in the front.

'I will be what You want me to be'

BY ELDER THOMAS S. MONSON

PRESIDENT McKAY, President Brown, President Tanner, my Brethren, and brothers and sisters, from the depths of humility, and with an overwhelming sense of inadequacy I stand before you and pray earnestly for your prayers in my behalf.

Some years ago I stood at a pulpit and noticed a little sign that only the speaker could see, and the words on that sign were these : " Who stands at this pulpit, let him be humble." How I pray to my Heavenly Father that I might never forget the lesson I learned that day !

I too miss President Henry D. Moyle, under whom I served in the mission field—President J. Reuben Clark and President Stephen L. Richards who have gone. I feel that the Lord allows them to be close to us on occasions like this.

I feel to thank my Heavenly Father for His many blessings to me. I am grateful to have been born of goodly parents, whose parents were gathered out of the lands of Sweden and Scotland and England by humble missionaries, who through the bearing of their testimonies touched the spirits of these wonderful people.

I am so grateful for my teachers and leaders in my boyhood and young manhood in a humble, pioneer ward in a humble Pioneer stake. I am grateful for my sweet companion, and for the influence for good which she had had upon my life, and to her dear mother who had the courage in far off Sweden to accept the Gospel and to come to this country. I am so happy that the Lord has blessed us with three fine children, our youngest born to us in the mission field in Canada. I am grateful for my friends, and for Preston Roberts and my associates at the Deseret News with whom I have so closely worked these past 15 years.

I know that God lives, my brothers and sisters. There is no question in my mind. I know that this is His work, and I know that the sweetest experience in all this life is to feel His promptings as He directs us in the furtherance of His work. I have felt these promptings as a young bishop, guided to the home where there was spiritual, or perhaps temporal, want. I felt it again in the mission field as I worked with your sons and your daughters—the missionaries of this great Church, who are a living witness and testimony to the world that this

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New Schemes Announced

A CALL to redoubled effort in genealogical and temple work was sounded by President Hugh B. Brown and President N. Eldon Tanner and Elder Harold B. Lee at the genealogical session of general conference in the Tabernacle.

"God help us to do our part to assist those who are depending on us, those who have died without a knowledge of the Gospel," President Brown appealed. "God has provided us with the means to help these millions. The job is now in our hands," he said.

He emphasised that it is necessary for a man to have authority to perform any authoritative act.

"Vicarious work is the very centre and circumference of Christianity," he pointed out in his brief remarks.

President Tanner, who conducted the meeting as head of the Genealogical Society, gave a report on the accomplishments and the projected plans of the organisation.

He announced that plans are under way to establish branch genealogical libraries at strategic points throughout the Church to make the society's vast resources available to more of the Church members. Four pilot libraries will be set up to begin the project, he said.

In addition, four stakes will test next year, a new genealogical class for 14 and 15-year-old Sunday School pupils, he disclosed. This will be an extension of already existing educational programmes in the Sunday School, MIA and the BYU Extension Service.

President Tanner appealed to bishops "to get behind this work and see that it is done."

Elder Lee, after citing the Biblical basis of the work for the dead. listed three ways in which all may become "saviours of men":

—1 By keeping the laws of the Kingdom of God..

—2 By keeping complete and faithful records and having them placed in the archives of the Church.

—3 By each of us presenting to the temple the records of our own dead with the work having been fully completed.

He stated that the Lord has helped those who would qualify as saviours on Mount Zion by:

—1 Restoring the keys of authority to perform the ordinances for the living and the dead.

—2 Establishing depositories of records for genealogical research.

—3 By providing trained personnel in every ward and branch.

—4 Enlisting the aid of the Priesthood home teachers in promoting genealogical work.

"I bear personal testimony that I know there are those beyond who are working for and with us to erase the sting of death," Elder Lee declared.

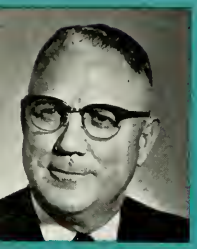
Seething crowds outside the Tabernacle at the end of a Conference session.

Alma Sonne

ElRay L. Christiansen

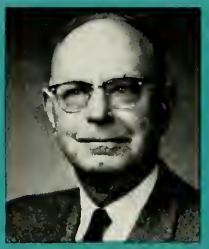
John Longden

ASSISTANTS TO THE COUNCIL OF TWELVE



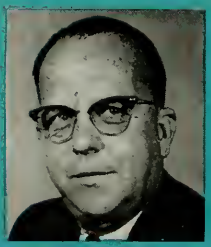
Sterling W. Sill

Henry D. Taylor



Wm. J. Critchlow, Jr.

Alvin R. Dyer



Franklin D. Richards

Theodore M. Burton

Thorpe B. Isaacson

Boyd K. Packer

Bernard P. Brockbank

The Perfect Individual

BY ELDER ALMA SONNE

ELDER Alma Sonne, an Assistant to the Council of the Twelve spoke of the divinity of Jesus Christ and what it means to individuals and to the world.

He pointed out that Jesus was the perfect individual who never deviated from His divine purpose on earth.

"Without the personal Christ as he appeared among men, religious teachings would mean nothing," he told the congregation.

He warned that forces are at work today organised to destroy religion, dethrone God and undermine past progress.

"Leaders in all activities need much strength, love and endurance and certainly a greater faith in God" to meet their problems, he continued.

"Faith in Jesus Christ is the foundation of righteous living; He is the cornerstone of our Church; to ignore Him is to extinguish the brightest light in human history," said Elder Sonne.

"Consider Jesus Christ from any standpoint; He was always a leader ... never wavered in the face of a ruthless and eternal opposition ... despite adversity He never lost sight of His appointed mission....

"His objectives were always before Him; He never compromised or sidestepped responsibility; He could not be manipulated or manœuvered," Elder Sonne continued.

"I testify that Mormonism, so-called, is the Gospel of Jesus Christ ... It embraces all truths ... and proclaims the divinity of Jesus Christ," he added.

Crying need for moral courage

BY ELDER ELRAY L. CHRISTIANSEN

THERE is a "crying need" today for the same moral courage exhibited by the Saints in 1846 when they left their comfortable homes in

Nauvoo for the hardships of the frontier.

This message was given to the General Conference audience by Elder ElRay L. Christiansen, an assistant to the Council of the Twelve.

"These exiled people, with implicit trust in their leaders, chose to 'seek first the Kingdom of God and His righteousness.' Their physical courage was equalled only by their moral courage," he said.

There is a need for the same quality today, especially courage to resist the ever-increasing pressures and the insidious influences that are constantly at work in distorting the truth, tearing down the decent and good, and attempting to substitute the vain and shallow philosophies and practices of the carnal world, said the speaker.

"There is a need for the moral courage to uphold correct principles in our personal lives and to defend right and truth and decency, and above all to have faith and trust in God," stated Elder Christiansen.

The religious life of a Latter-day Saint must be based not upon obligation and duty alone, but upon a genuine love of God and of man, said the speaker. He added.

"We ought to think right and do right because it is right. If there is to be any moral perfection for us in this life, it will come because we consistently and automatically do what is right . . . "

'. . . that ye love one another'

BY ELDER JOHN LONGDEN

THERE is a crying need in the world today for the basic principle of the Gospel of Jesus Christ which is love, said Elder John Longden, Assistant to the Council of the Twelve.

"There was no greater commandment given by the Lord than the one in which we were instructed to love God and our neighbours," said Elder Longden.

"Even though changing conditions exist in the world and many people are confused the application of this one principal in our every day lives will bring happiness, contentment and peace.

"Surely if I love my fellow man, I will not cheat him, lie about him, or commit any manner of evil against him. So again, loving my fellow men, I will find happiness, contentment and a peace that passeth understanding," said Elder Longden.

"We who have a testimony of the gospel should recognise our accountability to God regardless of what our attainments might be in business, church, school or civic affairs.

"The Saviour taught by his own example, to lose ourselves in the service of others," said Elder Longden.

"It is essential to love God, to love his son, Jesus Christ and love our neighbour as ourself," Elder Longden declared.

He concluded by citing the words of the Saviour, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another." (John 13 : 34-5.).

Happiness follows self-mastery

BY ELDER STERLING W. SILL

"WE will have happiness in our homes, success in our work, righteousness in our personal lives and eternal life in God's presence only as we learn self-mastery."

So declared Elder Sterling W. Sill, an Assistant to the Twelve.

"When God completed the creation of the earth and placed man on it, He gave him dominion over everything upon the earth, including Himself," he said.

"One of the most important parts of our religion is to fit ourselves to govern successfully our own lives. We have been given the priesthood, which is the authority to act in the name of the Lord, but this by itself is not enough. We ourselves must develop the ability to act in the name of the Lord, and one isn't of very great consequence without the other.

"One of our greatest Christian duties is to organise and discipline ourselves in righteous accomplishment, and we should be much more business-like in training our minds.

"We can make our self-control more effective by making love to the right kind of ideas and refusing all lower soul experiences," he counselled. "One of our most serious mistakes is that of becoming so soft that we can't accept truth except it is highly sugar-coated. We settle too many of our problems by compromise, or how we feel rather than by what is right."

Accept your call humbly

BY ELDER HENRY D. TAYLOR

ACCEPT readily and humbly callings in the Church as they come, counselled Elder Henry D. Taylor, an Assistant to the Council of the Twelve.

Using as a theme "service," Elder Taylor explained that the Church of Jesus Christ of Latter-day Saints was composed of lay members. The leaders and workers are called from the ranks. Every single member is a potential leader, and every day throughout the Church certain individuals are called and chosen to fill positions of importance.

In accepting these callings, Elder Taylor went on, they are recognising the words of the Saviour when He said, "He that is greatest among you shall be your servants."

As calls come to us for Church service, it is natural for us to wonder why we have been selected. The Lord made it plain, Elder Taylor explained, that every individual has been blessed and endowed with certain gifts and talents. It was intended that these gifts be shared with others for the purpose of rendering service to fellow men and making their lives happier.

There is a joy that comes from work-

ing and rendering service in the Church, and in being a servant to our fellow men.

God's greatest gift to mankind

BY ELDER WM. J. CRITCHLOW JR.

THE power of the priesthood was described by Elder Wm. J. Critchlow, Jr., an Assistant to the Council of the Twelve, as something that can't be seen, smelt, heard, tasted or touched, but which has a tremendous influence on the lives of those touched by it.

He said he didn't really know what the priesthood is, " but more than once as, I officiated in priesthood ordinance work, I have felt it."

He explained how the priesthood of God was brought to the earth, taken away and then restored through Joseph Smith and Oliver Cowdery.

Elder Critchlow said the priesthood could truly be called the Power of God, but it is even more than power —it is authority. However, he cautioned that this authority cannot be casually assumed, but must be conferred by God or his servants.

Continuing, he said the Holy Priesthood is a system of laws and government that is pure and holy.

He pointed out that the Kingdom of God is no stronger than its officers, therefore priesthood represents great responsibility.

He said the priesthood is God's greatest gift to his children, but it could also be a man's greatest liability if he failed to use it.

'We believe in being honest'

BY ELDER ALVIN R. DYER

AN appeal for regard for law, devotion and honesty was made by Elder Alvin R. Dyer, Assistant to the Council of the Twelve.

Elder Dyer spoke on the theme " We believe in being honest."

Noting that there had been a large increase in crime rates, he challenged those who claimed that it was because of professional criminals.

Inroads into moral dishonesty are being made in the ranks of average people. He cited examples of dishonesty and the justification some persons use that a big company won't miss what is stolen from them.

" The fact is, moral dishonesty has settled like an evil blanket upon people of all lands," said Elder Dyer.

" Can we possibly believe that any act of such dishonesty is born as of that minute when the act is committed? This cannot be true for it goes back even to childhood where little traits of dishonesty go undetected.

" Perhaps the urge to take something that does not belong to an employee can be traced to the lack of respect which adolescents have for the property of others, even members of their own families.

" The child or adult who is unaccountable for his actions disregarding repentance and restitution, weave into their character the trait of dishonour.

" The lack of realism on the part of parents in failing to detect and correct innocent acts of dishonesty in their children can lead to disaster later," Elder Dyer said.

Two Million Missionaries

BY ELDER FRANKLIN D. RICHARDS

" EVERY Member a Missionary," the challenge given by President David O. McKay to members of The Church of Jesus Christ of Latter-day Saints was emphasised by Elder Franklin D. Richards, Assistant to the Council of the Twelve.

The fact that there are now 16,000 full-time stake and district missionaries spreading the Church doctrines among the nations of the earth is no reason for the membership as a whole to feel that there are enough missionaries," Elder Richards said.

" I am confident that there are thousands of members of the Church that have a sincere desire to do missionary work—but don't know what to do or how to do it," said Elder Richards.

He outlined the methods which every member of the Church could use to interest friends and neighbours by asking the " Golden Questions," inviting them to attend Church meetings and socials and personally living the gospel so that those contacted will feel the spirit of friendliness and fellowship.

Instead of 16,000 missionaries being engaged in teaching the doctrines of the Restored Church, Elder Richards said...

" May we get the vision of two million missionaries bringing souls into the Kingdom and may you feel the joy, happiness and salvation that comes from active missionary work."

You are all Teachers by Example

BY ELDER THORPE B. ISAACSON

ELDER Thorpe B. Isaacson pointed out that three important institutions affect the lives of every boy or girl—the home, the Church and the school.

He acknowledged that the home should be in first place in guiding a child, " but what if the home fails ? " he asked.

He then observed that the child is in the hands of the school and teacher longer than the home and the church combined. " Now, therefore, teacher and school, I wonder if you are willing to assume the welfare and training of the character of the boy," Elder Isaacson said, " remembering that you have him under your direction more than anyone else.

" Yes, so much depends on you—the teacher and the school. Parents expect the teachers and the school to make sure that their boy is properly taught, not only to read and write, the arts and sciences, but that he is taught the fundamentals of life and the building of character.

" Secretly," Elder Isaacson continued, " teachers, you must admit that you have the greatest job of all because you hold the history of the world in the palm of your hand—*YOU ARE A TEACHER*."

Elder Isaacson concluded by suggesting that we are all teachers in a broader sense—" teachers by example and precept . . . " he said.

Responsibility of Fathers

BY ELDER BOYD K. PACKER

THE responsibility of fathers to their sons was spoken of by Elder Boyd K. Packer, an assistant to the Council of the Twelve.

Emphasis must be placed on the father-son relationship to emphasise the Church teachings that family relationships are sacred and that family life can be eternal, he proclaimed.

" The responsibility of fatherhood cannot be delegated to social agencies or even to the Church, for a father may unwittingly erase the good effects of all those outside the home who seek to build a worthy son for him," Elder Packer said.

Fathers must have a proper regard for their wives, he continued, as one of the essentials in rearing their stalwart sons. A proper parental pattern is the best insurance against the trouble that can happen to a boy.

The danger of fathers burying their lives in business and failing to give careful, prayerful conscious thought and consideration to their family was emphasised by Elder Packer.

Family relationships extend beyond the earth, he said, and fathers should remember that they are sons in more ways than one, that they are the children of God and have a child-parent relationship with Him.

Prove your Love for God

BY ELDER BERNARD P. BROCKBANK

MEMBERS of the Church can best prove their love for God by doing as Simon Peter did, " feeding the sheep and lambs," that is, by carrying the Gospel to others.

This was the message of Elder Bernard P. Brockbank, an Assistant to the Council of the Twelve.

He pointed out that the task is tremendous, since there are over three billion people on the earth. At the present rate of teaching, over two and half billion of God's children will never hear or be taught the Gospel in this life, he stated.

" Every member of the Church who has a testimony and is converted is urgently needed," he said. " The lambs and sheep are hungry for the bread of life, for the Gospel of Jesus Christ.

" We can show our love by following the Prophet of God, " by every member being a missionary to bring one or more souls into the Church each year.'

" Have you followed the Prophet's counsel ? " Elder Brockbank asked.

" Our task is great, but with two million full-time and Saint misionaries we can teach the people as Jesus did, ' to observe all things whatsoever I have commanded you.' "

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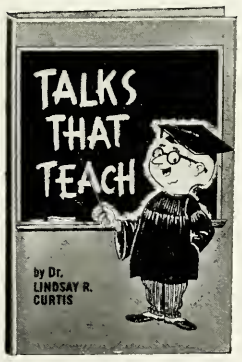

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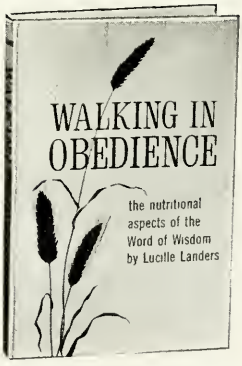

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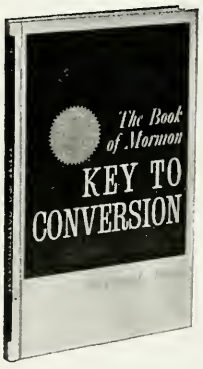

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Priesthood need faith most

BY ELDER ANTOINE R. IVINS

ELDER Antoine R. Ivins of the First Council of Seventy drew on his long experience as a Church official to express a belief that faith is the quality most needed by priesthood bearers.

He noted that quite naturally as a part of his duties he had checked the responses of priesthood members to the various programmes instituted. "In this I have reached a conclusion that what we, the bearers of the priesthood, most need is faith," he said.

Elder Ivins said the best demonstration of faith is service to God. "The only way I have discovered to serve God is to help His work along among His children. As we serve we have joy, and the greatest joy I have experienced has come through serving others," he said.

"Service then, becomes the measuring stick for faith. If men serve faithfully and willingly it is an indication of faith," he said.

He expressed a belief that when this measuring stick is applied to men holding the Melchizedek Priesthood, "We discover that many of us fail to measure to a high standard of service. Shall we call it a lack of faith?" he asked.

Elder Ivins said he believed that much of this failure is due to a lack of responsible opportunity and application. "How can a man enjoy doing a thing in which he is not experienced and familiar?" he asked the audience.

The speaker said the Church programme is sufficiently broad to offer opportunity for most men to serve in some interesting capacity. However, this must be in a friendly atmosphere, for most people respond to friendship, he explained.

The word many have never known

BY ELDER S. DILWORTH YOUNG

ELDER S. Dilworth Young, of the First Council of Seventy, spoke of a "lost" word which must be found if the modern generation is to make any real progress toward salvation.

In leading up to introduction of the word he quoted from the teachings of the Prophet Joseph Smith and of Heber C. Kimball and from the writings of Henry Van Dyke, an author read by past generations.

Henry Van Dyke wrote about a man who lost the word which could save him. Until he could remember it, say it, and put it into his life once more, he found no peace, according to the story.

Elder Young said the word which can help meet the problems of the present generation of youth and its parents is "determination."

"This is a word which the present generation has not learned to know. It is not lost, for it has not been known in the first place. Yet without it we cannot go very far in our progress toward the Kingdom of Heaven.

"That is what we need today, DETERMINATION: Determination to serve Him at all hazards," said Elder Young. "That is the lost word which was not lost, but which many of us have not known."

"This involves man in his higher nature in the realm of his free agency to do as he will," said Elder Young.

"This generation of youth and its parents will find the key which opens the door to the solution of its problems by the practice of this simple but potent word DETERMINATION. Without it the Gospel will not affect us very much," he added.

We are a peculiar people

BY BISHOP JOHN H. VANDENBERG

MEMBERS of the Church of Jesus Christ of Latter-day Saints looked upon by the world as a "peculiar people," were urged by Presiding Bishop John H. Vandenberg to help their young people preserve Church teachings and leadership abilities.

Bishop Vandenberg compared the term "peculiar people" applied to the Mormons today with that same term applied to followers of Christ as re-

corded by Titus in the New Testament.

"We are considered a peculiar people because of our Word of Wisdom—the great youth programme, the Welfare programme, the Priesthood and because of our belief in God—that He is a personal God and is the same yesterday, today and for ever and that He speaks to his prophets today as He did anciently," said Bishop Vandenberg.

"We are peculiar because we not only claim but furnish evidence to all people that the Gospel of Jesus Christ has been restored to the earth in these latter days."

Five pointers for the youth

BY BISHOP ROBERT L. SIMPSON

A MESSAGE to youth, with a pat on the back to the many young people who have the courage to uphold the doctrines of the Church and the laws of the land, was given by Bishop Robert L. Simpson, first counsellor in the Presiding Bishopric.

"Courage is an easy word to say. To be effective, there must be action—positive action in the right direction which can only happen when the courage is inspired through positive, proper motivation," he said.

The bishop suggested five points as a basis for motivation in the right direction to youth of the Church and others.

First, to reconfirm in the mind that there is a Heavenly Father, the Creator of heaven and earth directing all that man surveys; second, that His house is a house of order; third, that Joseph Smith did receive a heavenly vision from God and His Son Jesus Christ.

Fourth, that the individual knows why he is a member of the Church and can agree with the verse in the Gospel of St. John: 'Ye have not chosen me, but I have chosen you"; and fifth, that the Lord has given everyone his free agency to do right or wrong.

"Not only do we need courage in choosing our way, but we also need help. The best source of help is from those who love us . . . No one loves us like our parents, our bishop and our Heavenly Father. May we always seek our counsel and guidance from these three sources," Bishop Simpson said.

Learn one of the lessons of Christ

BY BISHOP VICTOR L. BROWN

"CHOOSE a lesson from the life of Jesus and make someone's life a little happier, a little more meaningful and little richer than it might have been otherwise by practicing that lesson."

Bishop Victor L. Brown, second counsellor in the Presiding Bishopric, gave this counsel at the semi-annual general conference.

The Church officer related the experience of a couple who had no children, and who had taken into their home three Indian children.

"One of the boys was blind, one was crippled, and one was a child completely invalid. Each was destined to a life of misery and hopelessness, but for the love, compassion and understanding of a wonderful woman," said Bishop Brown.

He described her as a woman who had the support of a good and faithful husband, a woman who wanted children more than anything else in the world, and who was not blessed with any of her own.

"To me," he continued, "she typifies the saint as described by Felix Adler as he makes the distinction between the hero and a saint:

"The heroine is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the woman who walks through the dark paths of the world, herself a light."

"Most of the teachings of the Master can be gleaned from the lives of the members of this family. If each of us will take the lesson we choose, we can make someone's life happier, more meaningful, and richer."

John H. Vandenberg

THE PRESIDING BISHOPRIC

Robert L. Simpson

Victor L. Brown

THE KEY IS TURNED

BY SISTER MILDRED EYRING
MEMBER OF THE GENERAL
BOARD OF RELIEF SOCIETY

IN response to the invitation of President Joseph Smith, 18 women gathered in the Masonic lodge hall above his store on March 17, 1842. They were young, alert, devout women, eager to be formally organised into a society through which they could assist the Priesthood quorums in caring for the members of the Church. They were met in the lodge room by President Smith, Elder John Taylor, who later became the third president of the Church, and Dr. Willard Richards, who was later counsellor to President Brigham Young.

President Smith asked Elder Taylor to act as chairman of the meeting, and Elder Richards to act as secretary. President Smith guided the proceedings from the floor. The hymn, "The Spirit of God Like a Fire Is Burning", was sung and prayer was offered by Elder Taylor. At the suggestion of President Smith a vote was taken to learn if all the women present were willing to accept one another in full fellowship in the organisation about to be formed. The women voted unanimously in the affirmative, and expressed their desire to be united in a society for service to others.

President Smith spoke briefly concerning the purposes of the organisation, and then as recorded in the minutes—

"He proposed that the sister elect a presiding officer to preside over them, and let the presiding officer choose two counsellors to assist in the duties of her office . . . and if they need his instructions, ask him, he will give it from time to time . . . Let this presidency serve as a Constitution—all their decisions being considered law, and acted upon as such. If any officers are wanted to carry out the design of the institution, let them be appointed and set apart . . . The minutes of your meetings will be precedent for you to act upon—your Constitution and law." (Relief Society minutes, March 17, 1842) (Centenary of Relief Society, page 15)

Emma Hale Smith, wife of President Joseph Smith, was unanimously elected president and she chose as her counsellors Sarah M. Cleveland and Eliabeth Ann Whitney. These sisters were set apart by the brethren and the Prophet instructed them concerning the proper parliamentary procedures in conducting meetings.

These women had had no training or experience in conduction meetings. Hence this kind of instruction was necessary.

The newly elected President Emma Smith took the chair and conducted the remainder of the meeting. After much discussion it was voted unanimously that the society be called "The Female Relief Society of Nauvoo." Eliza R. Snow was elected secretary, Phebe M. Wheeler assistant secretary, and Elvira Coles treasurer. The Prophet then declared the society organised with a complete set of officers and according to parliamentary usage. He recommended that all who should hereafter be admitted to the Society should be free from censure and received by vote.

Several of the women and all three brethren made donations totalling $10.12½. Plans to aid the needy were begun. The minutes state: "President Emma Smith said that Mrs. Merrick is a widow, is industrious, performs her work well; therefore recommended her to such as wish to hire needlework. Those who hire widows must be prompt to pay . . . Some have defrauded the labouring widow of her wages; we must be upright and deal justly." (Handbook for Relief Society 1921 p. 20)

Explanation should be made concerning two statements made by the Prophet at this meeting. First, he "proposed" that the women *elect* a president. This procedure has not been followed by subsequent presidents of the Church. The Society acts under the Priesthood as an auxiliary and the presiding Priesthood authority in any unit of the Church *selects* the president. The sister elected then chooses her counsellors and all are set apart by the Priesthood authorities and accepted by the members by vote.

The second matter concerns the Prophet's statement that the decisions of the presidency and the minutes of the meetings will be the "Constitution and law" of the Society. This first

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Relief Society was organised and directed by the President of the Church, and its presidency was the first General Presidency of Relief Society. Rapid growth (1,300 members in 1843) necessitated division of the membership into four groups with the presidency presiding over all of them.

The minutes of all these meetings were carefully recorded by Eliza R. Snow, and were carried by her to Utah in 1847. The small book in which they are written in her very small but legible handwriting is now in the Church Archives. These minutes are the most extensive and reliable source of information concerning the beginning of the great organisation. They are the records of the foundation of the "Constitution and law" of Relief Society.

After 20 years of emigration and settlement in Utah, during which time there was no central organisation, President Brigham Young called Eliza R. Snow to be the second General President of Relief Society. From that time on the General Presidency, with the General Board, has been designated by the First Presidency of the Church as the policy making, planning, and directing body for all Relief Societies throughout the Church. The minutes of the meetings of the General Board are still "precedent for you to act upon—your "Constitution and law." Under this plan the work of the organisation is kept uniform throughout the world, and under the direction of the General Authorities of the Church.

At the sixth meeting held in Nauvoo, April 28, 1842, the Prophet said to the sisters:

"You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide, and direct the affairs of the Church in this last dispensation and now I turn the key in your behalf in the name of the Lord, and this society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth this is the beginning of better days for the poor and needy, who shall be made to rejoice and pour forth blessings on your heads." (D.H.C Vol. IV pp. 606-7.)

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Home Sunday School solves distance problem

BY LYNN S. RICHARDS
ASST. GEN. SUPERINTENDENT
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THE Sabbath day is a day of worship. On this day Latter-day Saints throughout the world study the principles of the Gospel of the Lord Jesus Christ. There are some, unfortunately, who are not able to meet in the regular organised wards and branches of the Church. Where distances, illness, or problems of employment make it impossible or impracticable to meet with the Saints in branch meetings, what opportunity is there for a member to meet with other members of the Church in worship?

This problem is not new. It is one that has had the considered study by the General Board of the Sunday School for many years. The answer may be found in the organising of what is called a Home Sunday School.

A Home Sunday School must be under the direction of the mission president. With his approval a local branch may organise a Home Sunday School. Where there are members of the branch living away from the branch headquarters so far that they cannot attend, the branch president may organise at the home of a member or friend a Home Sunday School. There may be only a dozen or even less who attend.

The branch president would designate one of the members to be the leader or superintendent of the Home Sunday School. He in turn would choose a class leader. There may be instances when the leader will also be the class teacher. The others present should be drawn into participation. The class leader should make a list of the things to do.

First, the opening song should be chosen. Song books may be obtained from the branch. If they cannot supply a book, the branch president can advise where one may be had. Choose the easier songs to sing. Choose the familiar songs to sing at first. They are usually most enjoyed.

Second, call on someone to pray. Smaller children can be led in the prayer if necessary.

Next, there could be more singing. This might be an opportunity to learn a new song. If there is a piano and someone can play it the pianist or organist, whichever it may be, can help materially, by playing the new song through once without singing.

One or two of the members of the Home Sunday School can give a short talk or inspirational thought. This is one of the best opportunities for participation and self expression. This is known as a two and a half minute talk. Guidance should be given to make sure the speaker understands the subject matter to be covered. The teacher or class leader and the parents can be helpful in assisting with the organisation of the material and can also suggest references which may be studied during the week.

The Sacrament may be administered if a Priest in the Aaronic Priesthood or a member holding the Mechezidek Priesthood is in attendance. The district president will instruct the leader of the Home Sunday School on the proper method of preparing and administering the Sacrament.

The class period is one of the principal reasons for holding the Sunday School. This is the opportunity to study the principles of the Gospel and determine how they may be applied in our lives today. The first duty of the Home Sunday School superintendent or leader is to choose a manual or course of study. When the group is large enough and can be divided into two groups this is desirable. Little children learn best when the teaching is within their knowledge and understanding.

If most of the younger children are under eight years of age there are two manuals, either one of which may be used: "Growing in the Gospel" or, "Living our Religion". Each comes in two parts and use one part a year. If the children group extends to twelve years of age, "What it means to be a Latter-day Saint" might be a better course to choose.

For the group over twelve years of age a choice can be made among the following: "The Life of Christ", "The Church of Jesus Christ in Ancient Times", "Life in Ancient America", (*Book of Mormon*), or "An Introduction to the Gospel".

It is suggested that the class leader devote about half of the time to presenting the material and that the last half of the class be used for discussion of the principals involved in the lesson. Through questions and answers a better understanding of the Gospel principles may be obtained. The concluding time of the lesson should be devoted to discussing individually with the members of the class the application of the lesson. This is the problem: "What can I do this day or this week to put into practice the principles we have learned today in Sunday School".

The leader should appoint a secretary if the secretary is not appointed by the branch president. There should be obtained from the branch president the same report forms for the secretary to fill out for the Home Sunday School as the branch secretary uses for the Branch Sunday School. The secretary should keep a record of those who are present. It is sent to the branch secretary. This will give an accurate account to the district and mission presidency of the conduct of the Home Sunday School and the participation of the Saints in meetings conducted in the mission.

"The Instructor" will have the Sacrament Gem and music which may be played just before and after the Sacrament Gem is repeated. Other suggestions for conducting are contained in "The Instructor". It will help in choosing the songs and the song for song practice. There are many stories and articles which will enrich the lesson and make the Home Sunday School more interesting.

A SUPPLEMENT TO CONTINUED LEARNING

BY FLORENCE B. PINNOCK
OF THE YWMIA GEN. BOARD

FORMAL education stops too early in most peoples' lives. Use MIA as a supplement for continued learning. "The glory of God is intelligence," keep on learning.

A noted educator has said that if a person wishes to be mature, he must do three things: first, live by the golden rule, second, find his talent and develop it, and third, for ever keep on learning. All Latter-day Saints should do these three things and MIA makes it possible.

Our sports people tell us, "Fun, like many of the worthwhile things in life, grows as we share it with others. When we stop playing, our minds become starved and something vital in us dies. In recreation we find a means of self-expression which is so often denied us in our regular everyday life."

The general boards of the MIA spend a great deal of time planning this great Mutual programme. Many hours of praying, planning, studying, and writing take place. Before any of the manual are written, research is done with the different age groups, 12 to 100 years of age, to discover their needs and desires. Subject matter is chosen suitable to meet the times. Then the whole field of the Church is explored to find just the right person to write the lessons. After they are written, the Publications Committee of the Church goes back over each word and thought to be sure the teachings are orthodox in every way. Changes are made according to their suggestions. Then the lessons are printed and included in the manuals and sent all over the Church. These lessons should be taught with enthusiasm, sincerity, and the best possible teaching techniques just as they come to you.

There are many MIA tools for you to use to help you be better teachers and leaders and more perfect Latter-day Saints. Obtain these manuals for your home and Church libraries. As MIA leaders we must, of necessity, lean heavily on the MIA manuals for help in matters pertaining to organisation, policy, teaching, leadership, and standards. As members in this Church these manuals would be invaluable as background resource material.

The MIA library is a living, indispensable source for knowledge, spirituality, and fun. One of the challenging reasons for becoming acquainted with the new MIA manuals each year is that you become more valuable in the MIA in direct proportion to your knowledge of the programme. Make these manuals your friends.

Have a complete understanding of the *MIA Mission Manual*. Then add the new *MIA Executive Manual* to your repertoire. Logical organisation of subject matter in this manual makes it easy to find any topic. Next thrill to the contents of the *Teaching Manual* for this year, "New Dimensions in Leadership."

If you read and study the contents of this manual and then carry out its concepts, you will truly become a great leader. If you have trouble teaching and your pupils never really learn, become acquainted with the brochure, "Six Fundamentals of Good Teaching." It is interesting reading and packed full of practical teaching helps. Move on to the age-group manuals and see their possibilities in the lives of your young people. Turn to the activity manuals next. They open up a vast new world of fun and wholesome recreation to provide growth for the talents of everyone.

Would you like to learn how to direct singing You can by following a programme in the interesting activity brochure, "Choose An Activity." Are rhythm and you compatible ? Enjoy the presentation on rhythm in the new *Music Supplement*. Are you interested in being fit ? Most young women are figure conscious and need only a little motivation to interest them in a programme of activity which would "firm up" and "slim down" their feminine forms while improving their general health. See the activity suggested in the *Sports-Camp Supplement*.

The *Girls' Programme* booklet is a must in every ward and branch. Spend enough time to get acquainted with it so you can gather your girls into activity in this Church. This little pamphlet contains the know-how. It explains the requirements, responsibilities, record keeping, and tells the whole story step by step.

Don't limit yourself to just one tool in this MIA programme. You need all the help you can get to organise and run a MIA.

Why Do We Hold MIA ?

1, Because the Lord through his prophets has counselled us to hold MIA or the blessing of the people and the building up of his kingdom.

2, Because there are young and some not so young people who need
- To be loved
- To be taught
- To be guided
- To be understood
- To be inspired.

3, Because there are adults and teenagers who need:
- Spiritual growth
- Friendship
- Recreation
- Activity.

Parents as well as good leaders are needed in MIA. When parents attend MIA it becomes a family affair.

Devoted, sincere leaders are blessed as they participate in the wonderful MIA programme. Manuals, films, visual aids, and dedicated leaders are the tools which unitedly carry out this great work of the Lord.

A PRIMARY CHILD IS REVERENT

BY EILEEN R. DUNYON
PRIMARY GENERAL BOARD

EACH week Primary children gather together to learn of the Lord. These children are young and in their formative years. They are precious in the sight of our Heavenly Father. They come to Primary with open hearts and eager minds wanting to be taught the gospel.

First is Mary. She belongs in the youngest group. She is beginning to have good control of her body; she can run, skip, dance, climb and jump and has a difficult time to sit quietly and listen to the lesson. She loves a story about real people, and enjoys acting out a story after hearing it.

Second is John. John is a Radar Pilot. He knows that adults expect him to sit still, and so he tries, but he cannot and so he wiggles. He learns best if he is encouraged to be active while he is learning. He wants to use his hands. He needs to be able to move about.

Third is Dennis. Dennis is a Blazer and is fairly responsible. He understands explanations, he is interested in trying to do things well, and he is beginning to have a strong sense of right and wrong. He is responsible, reasonable and well-adjusted. He is very fair and will not accept credit for something he has not done.

Last of all is Kathy. Kathy is a Merrihand. She wants to be just like the group. She wants to act like them, dress like them, and talk like them. If the rest of the Primary class begins to laugh and giggle, Kathy will laugh and giggle, too.

These are the precious children who need to be taught "to pray and to walk uprightly before the Lord." Yet, sometimes these children do not seem like children of our Heavenly Father. They appear to be individual, squirming problems who are unable to sit still, unwilling to listen, and untiring in their efforts to annoy the other children.

Sometimes a discipline problem in Primary is not an emergency situation. It is not something unusual that happens. It is a constant and continuing situation, stimulated by a few children. Disciplinarians agree that the behaviour of any group is dependent in a large measure on the teacher. When the teacher realises this she makes preparation for behaviour as she prepares her lesson. Every wise and understanding Primary teacher realises that the behaviour problems have not come overnight, and that they are related to conditions at home and school and on the playground. Each Primary teacher as she prepares for her class prepares three things: herself, her lesson and for the behaviour of her children.

A Primary teacher prepares herself by study and prayer and by developing a strong conviction that the gospel is true and that she needs to teach it to the children. She prepares her lesson with all of the love and understanding and skill that are at her command. She prepares for the behaviour of the children by anticipating their needs, their wants and their interests.

A Primary class will be reverent and orderly if the teacher has prepared well. Each teacher should consider the physical setting of her classroom and how it could be improved; she should consider the importance of every child in her Primary class being loved and accepted by those around him, and the need of being so well prepared that she can adjust her lesson to take care of discipline problems which may arise.

How is this done? There, a few simple rules which, if followed, will help Mary, John, Dennis and Kathy to walk uprightly before the Lord. When a child does not listen he does not learn.

Suggestions for an Attentive Primary Class:

1. Prepare the classroom beforehand so that the room is arranged in the best possible way to present the lesson which has been prepared.

2. Lead the Primary children to the classroom and direct their seating immediately so that there is no noise or confusion while the class is being seated. If necessary have each child's name printed on a piece of paper and placed on the chair or portion of the bench where you wish him to sit. Be watchful of placing close to each other two children who are especially active.

3. Make a vigorous and prompt beginning. Start out quickly without wasting any time. Make your first sentence so challenging that every child will want to listen to hear what you will say next. Don't start by *talking about* the lesson. Let your first word be the beginning of a story, the

describing of a picture, or an intriguing question.

4. Control a child who makes impertinent remarks by either directing a question to him, asking him to wait for a minute after class and then talking to him about his behaviour, meeting with the child before Primary begins and asking his co-operation and support of the group, or by just stopping and waiting for a moment while you look directly at him and say nothing. Let the child feel your silent, smiling-displeasure and the concern of the rest of the Primary class. Then continue with the lesson.

5. When a Primary child keeps annoying other children give him some responsibility to occupy his mind and control his actions. You may wish to have him sit by you and help with the visual aids. In extreme cases, place the child at a distance from the other children. *Never* send the child away from Primary.

6. When a Primary teacher feels that the children as a whole, are not listening to her it is time for her to check her own preparation. She should change her procedure and introduce a game, a song, a rest exercise, a story or ask a pertinent question to recapture their attention.

7. Children should never be allowed to leave their seats without permission. Let your Primary class help you decide upon a few basic behaviour rules such as : 1, We raise our hands before we speak ; 2, We never speak when someone else is talking ; 3, We stay on our chairs. Then help the class to live these rules.

Primary is the place to help children to learn the gospel. Be patient and kind, but firm with these precious children. Help them to feel true reverence for our Heavenly Father, for the gospel and its teachings. Give the children the warmth, the love, the understanding that they need to know that they are our Heavenly Father's children.

A reverent child will not develop by chance. Reverence is a form of behaviour which is learned just as any other behaviour is learned. Guiding a class to develop reverence should be the goal of every Primary teacher.

Bible Stories for Children

ABRAHAM'S LITTLE ARMY SAVES LOT FROM SLAVERY

BY EMMA MARR PETERSEN

IN Abraham's day each city was ruled by its own king. Sometimes these kings fought among themselves, and when one of them was conquered, his city was entered by the enemy, who robbed the people of their property and carried off some of them as slaves.

There were two cities on a plain near where Abraham lived. They were Sodom and Gomorrah. One time they were attacked by their enemies. When the king of Sodom led his soldiers out of the city to drive away the attackers, he was defeated in battle and he and his men fled for their lives. This left Sodom unprotected. The enemy came in and robbed the people of their possessions, and took many men and women as prisoners. Among them was Lot, the son of Abraham's brother.

One of Lot's friends who escaped from the stricken city, fled to the place where Abraham lived and told him what had happened. Abraham was grieved at the news, as he loved Lot dearly, and feared what the enemy might do to him. Abraham was a man of action. He was rich and had many servants. Quickly he called his men together and armed every one of them. There were three hundred and eighteen in all. Mounting them on fast horses, Abraham led them out in pursuit.

When his little army caught up with the robbers, it was dark, so he divided his force and came upon them from both sides at once. The enemy fled in confusion, leaving their prisoners and loot behind. Abraham's men pursued them to a city named Hobah, near Damascus. It was a great victory.

Abraham and his men returned to gather up the property which the enemy had stolen, and to find the people who had been taken captive at Sodom. Lot was still among them. It was a happy reunion when Abraham and Lot met. Abraham gave thanks to the Lord for helping him rescue Lot. Abraham's men and all those they had rescued now began their return journey to the city of Sodom. As they came near, the king and all the people came out to meet them. The king was so pleased that he told Abraham to keep as his reward all the property he had recovered from the enemy. But Abraham would not take it. He had not gone out to win a reward, but to rescue Lot and his friends. He said he would not take even a shoestring, and gave all the property back to the rightful owners.

Then came another man to bless Abraham for his victory. It was Melchizedek, king of the neighbouring city of Salem, and the great high priest. As he came to Abraham, Melchizedek said, " Blessed be Abraham of the most high God, possessor of heaven and earth, and blessed be the Most High God which hath delivered thine enemies into thine hand."

Both Abraham and Melchizedek knew that it was the Lord who had given them this victory, and that it came as a result of Abraham's faithfulness.

Melchizedek brought food to Abraham, and they dined together. Abraham paid tithes of all he had, to Melchizedek.

CONFIDENTIAL VISITS CAN HELP TO RE-ACTIVATE ELDERS

EACH year where possible a confidential visit should be made in which one member of the quorum presidency meets with the quorum member alone to discuss conformity to the standards of the Church.

Items which may properly be considered in the course of this interview include tithe-paying; sabbath observance; sacrament meeting attendance; total abstinence from tea, coffee, tobacco, liquor, and narcotics; family prayer; sustaining by word and deed the local and General Authorities; any possible sympathy, in word or otherwise, with any of the apostate groups which are running counter to the established order of the Church; temple work and genealogical research; active participation in Church and quorum affairs; giving financial and other support to the mission programme; and any other items which may be proper in individual cases.

It is not intended that all of these items be discussed in each interview or that any question be asked the answers to which are already known. Tithing information is to be obtained from the branch president at the end of the year. Branch presidents are to advise quorum presidencies of the tithing status of quorum members, specifying in each instance whether the brethren concerned are full, part, or non-tithepayers. Under no circumstances are they to reveal the amounts paid by any individual. Quorum presidencies are to keep the tithing status of their members strictly confidential.

These confidential interviews are to be conducted in a technical, congenial way and are intended to draw brethren closer to the quorum and its programmes and not to drive them away.

Obviously they are ideal occasions for quorum leaders to gain the information they need to lead their quorum members in the paths of righteousness, as well as occasions for teaching and counselling less active brethren in the keeping of the commandments.

Much of the information gained through these interviews is reported on the annual confidential report. In widespread mission areas, quorum presidencies will find district conference (usually four each year) as an advantageous time to schedule interviews for the annual visit, particularly if they write beforehand, encouraging their quorum members to attend district conference. The few who are not contacted in this manner should be reached by direct visit by one of the quorum presidency.

Quorum presidencies should keep a current, personal record on each quorum member, which should include: Name, address, phone number, date of birth, marital status, whether sealed in the temple or not, wife's name, number and ages of children, health, economic status, type of employment, business ability and skills, whether he needs work or is able to give work to others, past Church experience, present Church assignments, and hobbies and recreational interests. Confidential data gained as a result of the annual confidential visits may be recorded on these records in coded form.

Every quorum member should have at least one important Church assignment, unless distance and isolation make it impossible to fill such an assignment. Quorum presidencies should consult with branch presidents in an effort to find Church assignments for their less active brethren.

Where branch presidents cannot provide opportunities for Church service, or where the brethren concerned decline to take the positions offered, the quorum presidency should make every effort to prevail upon inactive brethren to serve on quorum committees or projects, such projects may need to be fitted to members residing in scattered groups.

Active Church service is the first major step in priesthood reactivation. As inactive brethren begin to render service in the Church they can then more easily be guided in paths of temporal and spiritual progression. The group leader will need to be relied upon to assist the quorum presidency in these assignment projects.

In making committee assignments, quorum presidencies should have two objectives in view:

1, To provide opportunities of service to their quorum members.

2, To get the assigned work done efficiently and properly.

It follows that each committee should consist of an active chairman, and ordinarily, a few active members, so that the success of the undertaking will be assured. Then in each instance, a number of less active brethren should be invited and urged to serve on the committee. Quorum presidencies should not continually rely on only the active brethren to get work done. Rather, they should attempt to spread the privilege of priesthood service among all the quorum members, with particular emphasis upon those who are inactive.

AARONIC PRIESTHOOD

BY DAVID G. THOMAS
HEAD OF THE P.B.O
OFFICE IN FRANKFURT

Be Proud of your Calling

BISHOPS, impress upon each Aaronic Priesthood bearer in your respective wards the importance of his calling and the greatness of the Priesthood he bears. This is perhaps one of your most challenging and important functions as presidents of the Aaronic Priesthood.

Often men who have been ordained to offices in the Aaronic Priesthood depreciate their wonderful callings with such apologetic statements as "I am only a deacon," or "I only hold the Aaronic Priesthood."

Such statements are very demoralising to those who make them if not to those to whom they are made. The implication is that the Aaronic Priesthood is little better than nothing and that he who holds such a lowly office should be ashamed. To feel that one's assignment is unimportant destroys incentive to devoted service.

To hold either the Aaronic or the Melchizedek Priesthood is a great honour. Each has its place in the Kingdom of God. The need to be ashamed does not lie in the limitations of one's Priesthood office but in one's unwillingness of failure devotedly to magnify the Priesthood office and calling he has already received.

In games of sport, every position on a given team is important. The winning of a game depends upon every man recognising the importance of his specific assignment and doing his job well. The star leaves it to the coach to make the team assignments and concerns himself with the tasks of his position.

So in the Church it is not the privilege of each man to choose his office. We are obligated to prepare ourselves to serve when called upon, to know the limits and obligations of our respective jobs and to put our might, mind, and strength into their fulfilment.

We can't all be bishops, stake presidents, mission presidents, nor general authorities of the Church. We can, however, prepare ourselves to fill such positions should the call come. "Many are called but few are chosen."

Jesus paid great tribute to one who held the Aaronic Priesthood. He said of John the Baptist, ". . . no greater Prophet born of woman . . ." The Saviour measured the greatness of John not by his position but by his devotion to duty.

We should be very proud to be called and ordained to the Priesthood, whatever the office may be. We thereby are called from the side-line on to the team. We become co-partners with God in the greatest game of life, that of saving the souls of men.

Recently a very unique and interesting meeting was called by a bishop of one of our wards. Among those present were five men and their families. Four of the men had been members of the Church for many years but had been inactive. One was a recent convert to the Church. All five were married and had children.

Each couple had been previously interviewed by the bishop and were this day to receive or be advanced in the Aaronic Priesthood.

The meeting was opened with a well-selected hymn in which all participated in the singing. A counsellor to the bishop gave the opening prayer. The Lord was asked to bless the proceedings of the meeting and to impress upon each one present the importance of the new responsibilities that were to come by the ordinations that were to follow.

The bishop then spoke forcefully and frankly. He told of the blessings of Priesthood and the obligations they were taking upon themselves by receiving the Priesthood. He called attention to the seriousness of covenant breaking. "Remember, brethren," he said, "it is far greater to be a worthy deacon than an unworthy High Priest."

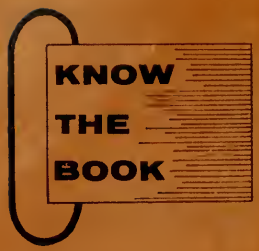
Each one was given the opportunity to express himself and bear testimony.

The youngest man of the group was to be ordained to the office of deacon. After the ordination he returned to his seat and was awarded a hug and kiss from his lovely wife who had tears rolling down her cheeks. "Isn't it wonderful, dear," she said, "Isn't it wonderful."

When the next man took his place to be ordained, the silence of the meeting was broken by the proud voice of a child: "That's my Daddy!" Tears came to his eyes and handkerchiefs dabbed the eyes of most of those present.

The Priesthood will always have great meaning in the lives of these men. Their call to service and ordination was carried on with dignity. The Priesthood took its rightful place as the greatest power in all the world.

Bishops, let every call to Priesthood or Priesthood advancement be an opportunity to teach men greater appreciation of the Priesthood they bear. Let each ordination be a dignfied ordinance. Do not make nor allow the making of slighting remarks or jests about the Priesthood. Give it the respect and reverence it should have. Priesthood functions best in the lives of those who recognise its power.



Conducted by
President
MARION D. HANKS

BOOK OF MORMON LESSON OF LIFE

'. . . and He shall consecrate thine afflictions to thy gain'

THE *Book of Mormon* is sacred scripture, the word of God. It bears solemn and unassailable witness of the divinity of Jesus Christ, and to His atoning sacrifice and transcendent love. It authenticates and testifies of the Bible as an inspired book.

A great early *Book of Mormon* prophet said of his own writings something that well represents the message of the book itself:

"*. . . it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus and persuadeth them to believe in him, and to endure to the end, which is life eternal. And it speaketh harshly against sin, according to the plainness of truth.*" (2 N 33:4-5)

It is likely that this year more copies of the *Book of Mormon* will come from the presses than were ever printed in a previous year.

What is this book? What is its origin? What is its story, what are its teachings. What is there about it that works mighty changes in the convictions and character and conduct of individuals who become acquainted with it?

Only a prayerful, careful study of the *Book of Mormon* can provide answers to these questions. Through honest, reverent search one can qualify for the witness of the spirit as to its divine inspiration. Some get this witness early in their reading of the book, others find conviction after long and anxious search, but in either event, close continued association with the magnificent truths of the *Book of Mormon* continues to build faith and appreciation in the searcher.

THE suffering undergone by faithful people has been a perplexing problem to earnest seekers of truth through the ages. What *are* the promises of God to the faithful?

Read 2 Nephi 2:1-2.

Consider carefully these questions:

Does God promise His children immunity from trouble and affliction? Is tribulation evidence of God's displeasure? Did the prophets of old live without adversity? Did Christ? His Apostles? Did He promise His followers that they would avoid all trouble?

READ ALOUD THESE SCRIPTURES:

Matt. 5:43-45—He maketh the sun rise on the evil and on the good, and sendeth the rain on the just and on the unjust.

Matt. 7:24-28—The rain descended and the floods came and the winds blew and beat upon BOTH the house built on the sand and the one built on the rock. The one stood because its foundations were solid, but BOTH were visited with the problems.

2 Cor. 11:23-28—Paul's tribulations because of his faith.

D & C 24:8—To Joseph Smith and Oliver Cowdery in times of intense persecution, "Be patient in afflictions, for thou shalt have many . . ."

Mosiah 24:10—Of Alma and his people, "And it came to pass that so great were their afflictions that they began to cry mightily to God."

God has not promised, then, immunity from affliction, from germs or difficulty, from war and its impositions, or from the mistakes or wrong decisions of others. He does not deny us the experience we came here to have. He does not interfere with the agency of man.

What, then are His promises?

Mosiah 24:10-14—The Lord visits His people in their afflictions.

D & C 24:8—If we endure them He will be with us to the end of our days.

Alma 36:3—Support in trials and troubles, and that we be lifted at the last day.

D & C 58:2-4—He that is faithful in tribulation shall receive the blessings and a greater reward in the kingdom of heaven.

D & C 121:7-8—(From the foul dungeon at Liberty to Joseph Smith): "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands."

2 N 2:1-2—(Lehi to his Son, Jacob): ". . . in thy childhood thou has suffered afflictions and much sorrow. Nevertheless, Jacob, my firstborn in the wilderness, thou knowest the greatness of God; and He shall consecrate thine afflictions for thy gain."

Thus, we have counselled that in times of sorrow and affliction we must:

Endure, be patient;

Be faithful in tribulation, and endure it well;

Know the greatness of God and put trust in him.

If we so stand, then glorious promises are ours. God promises to :

EASE OUR BURDENS AND VISIT US IN OUR AFFLICTIONS;

SUPPORT US IN OUR TRIALS;

BE WITH US TO THE END OF OUR DAYS;

LIFT US AT THE LAST DAY TO GREATER OPPORTUNITIES;

EXALT US AT LAST WITH HIM AND OUR REUNITED LOVED ONES.

Thus, again, truly "consecrate our afflictions" to our gain.

Now read the questions asked at the beginning once again.

Then read :

D & C 122 : 5-7—Again from Liberty Jail, in 1839): "If (saith the Lord) thou art called to pass through tribulation; if thou art in perils among false brethren; if thou are in perils among robbers; if thou art in perils by land or by sea. . . .

"And if thou shouldest be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee ; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and **shall be for thy good.**"

* * *

LEADERSHIP

The boss drives his men; the leader coaches them.

The boss depends upon authority; the leader on good will.

The boss inspires fear; the leader inspires enthusiasm.

The boss says "I"; the leader says "we".

The boss says "Get here on time;" the leader gets there ahead of time.

The boss fixes the blame for the breakdown; the leader fixes the breakdown.

The boss knows how it is done; the leader show how.

The boss makes work a drudgery; the leader makes work a game.

The boss says "go"; the leader says "lets go."

ELDER MONSON

(continued from page 316)

work is divine, and that we are led by a Prophet.

I think of a little sister, a French-Canadian sister, whose life was changed by the missionaries as her spirit was touched, as she said goodbye to me and my wife two years ago in Quebec. She said, "President Monson, I may never see the Prophet. I may never hear the Prophet. But President, far better, now that I am a member of this Church, I can obey the Prophet."

My sincere prayer today, President McKay, is that I might always obey you and these, my brethren. I pledge my life, all that I may have. I will strive to the utmost of my ability to be what you would want me to be. I am grateful for the words of Jesus Christ, our Saviour, when He said :

"I stand at the door and knock. If any man hear my voice and open the door, I will come in to him.

I earnestly pray, my brothers and sisters, that my life might merit this promise from our Saviour.

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ABOUT MUSIC

Our Hymnal is truly one of the 'Best Books'

BY EMMA MARR PETERSEN

Emma Smith who was directed to compile a hymn book.

ONE overwhelming feature of this "Dispensation of the Fullness of Times" is our wealth of scripture, both ancient and modern, given to us for our individual store of knowledge and progress.

Appreciation for this blessing is called to our attention in the 88th section of the *Doctrine and Covenants*, verse 118, wherein it states, "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

We are aware that when counselled to learn through the scriptures both the Bible and the modern scriptures state that this learning can come only by "seeking diligently", or as the Bible gives it, "searching the scriptures". Also our attention is called to seeking out of the "best books". One of these "best books" provided for us at the present time is undoubtedly our Church Hymn-Book, which is prefaced by this statement given over the signatures of the First Presidency:

"Within a few months of the organisation of His restored Church, the Lord directed that Emma Smith, wife of the Prophet Joseph Smith, should make a selection of sacred hymns for use by the Saints in their worshipping assemblies. 'My soul delighteth in the song of the heart', said the Lord in this revelation. 'Yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.'

"Since those early days the singing of sacred hymns has been an important part of the meetings in the Church of Jesus Christ of Latter-day Saints.

"Among members of the Church were inspired hymn-writers. Many of their songs were sung in times of joy and sorrow, cheering the Saints in their pioneer journeys, and strengthening them in their trials and tribulations.

"They became characteristic of the missionaries of the Church as they travelled far and wide, and were a source of faith and consolation, encouragement and strength. Today as they are sung they add fervour to our meetings and provide inspiration for all who sing them or hear them sung."

Probably the most enthusiastically received number in the varied and extensive repertoire of our world-famous Mormon Tabernacle Choir is the hymn written at the request of President Brigham Young by William Clayton as the pioneers trudged wearily across the plains. Undoubtedly he sensed their spirit of discouragement and heartbreak, and knowing the magic power of music to change a mood, he made this request.

The response was instantaneous and magnificent as they quickly learned and sang this simple hymn containing such typically Mormon philosophy as:—

"Why should we mourn, or think our lot is hard?
'Tis not so: all is right.
Why should we think to earn a great reward,
If we should shun the fight?
Gird up your loins; fresh courage take;
Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well!

A few years later Eliza R. Snow wrote on a similar theme a hymn that is also in frequent use today, beautifully set to the music of the English composer, George Careless. One of its verses reads:

Lift up your hearts in praise to God;
Let your rejoicings never cease;
Though tribulations rage abroad,
Christ says, "In me ye shall have peace."

It was George Careless, too, who composed for the funeral services of Brigham Young the comforting "Rest, rest, for the weary soul", to the words of H. W. Naisbitt.

When reading the text of the hymn "If you could hie to Kolob" expressed so very many years ago by the pioneer poet W. W. Phelps it is almost unbelievable that it was not written in our day.

Reference to space travel, the indestructibility of matter, and kindred subjects that now interest our scientists were more than hinted at in the following lines:

. . . Or see the grand beginning where space did not extend?
Or view the last creation, where Gods and matter end?
Methinks the Spirit whispers, "No man has found pure space",
Nor seen the outside curtains, where nothing has a place.
The works of God continue, and worlds and lives abound;
Improvement and progression have one eternal round.
There is no end to matter; There is no end to space;
There is no end to spirit; There is no end to race.

There are hymns contained in our hymn-book which will express every mood or emotion which is good, or change feelings of discouragement to those of exultation and joyfulness. Who could feel gloomy or melancholy while singing 'A mighty fortress is our God" written by Martin Luther? or "Great king of heaven, our hearts we raise" by Robertson?

Longfellow wrote the following: "Show me the home wherein music dwells, and I shall show you a happy, peaceful, and contented home".

With this in mind we might frequently introduce into our family hours contests between various members to show their singing-acquaintance with our wonderful book of hymns, truly one of our "best books".

PRESIDENT McKAY

(continued from page 307)

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."
(Tennyson)

But earth in all its majesty and wonder is not the end and purpose of creation. "My glory," says the Lord Himself "is to bring to pass the immortality and eternal life of man." (Pearl of Great Price—Moses 1 : 39.) And Man in exercising the Divine Gift of Free Agency should feel in duty bound, should sense the obligation to assist the Creator in the accomplishment of this Divine Purpose.

The true end of life is not mere existence, not pleasure, not fame, not wealth. The true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.

Real life is response to the best within us. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, poetry, music, flowers, stars, God and eternal hopes, is to deprive one's self of the real joy of living.

In man's life, this physical stage, man finds activity in two phases : First in the struggle for livelihood and comforts ; and, Second in the tendency to grovel. The first is natural and most commendable. The second is debasing and when unrestrained leads one to the level of animals. When a man harbours the thought that he will obtain a livelihood by injuring his neighbour to circumscribe his life ; bitterness replaces happiness ; sordidness supplants generosity ; hatred takes the place of love, and beastliness takes the place of humanity.

Generally there is in man a divinity which strives to push him onward and upward. We believe that this power within him is the spirit that comes from God. Man lived before he came to this earth, and he is here now to strive, to perfect the spirit within. At sometime in his life, every man is conscious of a desire to come to touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal, and all men ought to be, in deepest truth, engaged in the same great work—the search for and the development of spiritual peace and freedom.

Each one of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without the inspiration of God ; without realising that he grows from without.

Trees that can stand in the midst of the hurricane can yield to the destroying pests that we can scarcely see with a microscope. Likewise the greatest foes of humanity today are the subtle and sometimes unseen influences at work in society that are undermining the manhood and womanhood of today. The test, after all, of the faithfulness and effectiveness

(continued on page 339)

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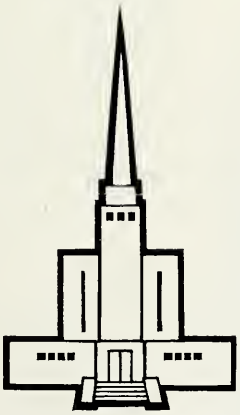

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News from Stakes and Missions

SCOTTISH MISSION

First Roadshows

THE first Roadshows produced in Scotland were held in Bellshill recently. The theme was "Singing in the Rain," which is most appropriate for Scotland.

Hundreds both enjoyed watching the shows and participating in the performance. Many non-Mormons were impressed as they saw the youth of the various branches in the Scottish Mission perform in these original musical skits.

Both Airdrie Branch and Castlemilk Branch received a "superior" rating, while those receiving "good" ratings were Bellshill, Hamilton, East Kilbride, and Parkhead.

The Roadshows followed a day of competitive sports and games. The highlight of the afternoon competition was the championship play-off game, in the All Mission Baseball League, between Prestwick and Ayr. The game being won by the Ayr team, 18 to 17, in a come-from-behind victory in the last of the 7th innings.

The entire day and evening helped to impress the non-members of the Church and was a great strength to the members of the Church by showing all the good, clean activities that the Church fosters for its young people.

800 Missionaries

THE Scottish Mission has revamped its entire mission organisation so that the eight hundred saints and more that have been set apart as missionaries could be included in what was entitled the "big step up."

Each senior companion became a District Leader because of the fact that he would, from that time forward, train and motivate the saint-missionaries in his area. The reason that he is a District Leader is because of the fact that most senior companions have approximately ten set-apart saint-missionaries to assist them. These "missionaries" not only find contacts for the full-time missionaries to teach, but they also are being trained to teach their friends.

The former District Leader is now termed a Zone Leader, and the former Zone Counsellors are now termed Regional Mission Counsellors —because of the fact that they have in each Regional Mission approximately two hundred "full-time" and "local missionaries. This in effect means that Scotland has become the world's largest mission with almost one thousand missionaries.

Already, this programme has shown its fruits, in that more than half of those baptised now within the Scottish Mission have been brought into the Church through the efforts of the "local" missionaries. It is expected that when these missionaries are trained, and since the missionary force is now five times larger, that the baptismal rate should also increase in such a ratio.

During the 1963 baseball season a group of missionaries labouring in the Liverpool area of the North British Mission organised a team and played in the Merseyside National Baseball League, competing against 4 English teams and one American Air Force team. This team not only won the 1963 League Championship, but also won the All-Star Championship.
Picture, left to right, (top row): **Frank Hunshurger, Liverpool; Richard B. McClelland, Ann Arbor, Michigan; Wesley E. Colvin, Arizona; Kenneth M. Nielsen, Meridian, Idaho; W. Ree Jensen, Salt Lake City, Utah; Rohert E. Lundgreen, South Ogden, Utah.;** (Bottom row): **Clark B. Wangsard, Huntsville, Utah; Steven A. Malnar, Neola, Utah; Freddie Peacock (Team mascot and son of Frederick Peacock, Team Manager), Liverpool; W. Keith McBride, Ogden, Utah; Jeffery L. Cullimore, North Salt Lake City, Utah; John V. Facer, Ogden, Utah; and Samuel B. Hill, Idaho Falls, Idaho.**

LONDON STAKE

Swiss Camp

THE London Stake MIA held their annual fortnight camp in Switzerland this year, with the girls staying at a youth hostel in Oberhofen, beautifully situated on Lake Thun, with a panorama of mountains on the opposite side of the lake (see

picture, top right) and the boys camping under canvas at Mulenen, at the foot of the Nusenhorn.

Both parties travelled by train and channel steamer, the boys stopping off for a six-hour trip round Paris on the way.

The girls, centred at Oberhofen, went on three trips, to Spiez, across the lake; to Grindewald (with the boys) where they went up the famous first chairlift (see picture, bottom right) and visited the Trummelbach falls in the Lauterbrumnen valley; and to Bern, where they saw the bear pits, the Munster and the Swiss Temple. Twenty boys and girls were able to attend baptismal sessions at the Swiss Temple.

During their stay at Oberhofen, the girls witnessed the Swiss National Day celebrations, which included dancing and singing, fireworks and bonfires, with the local choir and local band performing.

One of the outstanding memories of the camp for all of the girls was their attendance at the Thun Branch of the Church, with half the congregation singing the hymns in German and half in English.

While the girls were enjoying the beauties of the Swiss towns, the boys were exploring the Swiss Alps.

On the Monday following their arrival at Mulenen, they packed their gear into rucksacks and set out on their first climb, the younger members keeping to the lower slopes and the older boys scaling the heights. They spent three days on this expedition.

On the last Tuesday of the Camp, all the boys and girls were invited to attend and organise the MIA at the local branch of the Church. Afterwards the Camp leaders were each presented with a Swiss cow-bell and an extra one was given to them for President Joseph W. Darling, the London Stake President.

S.W. BRITISH MISSION

Six on Missions

THE Stroud Branch is justifiably proud of their contribution to the Missionary work. They have a total membership of 85, and at the

present time, six of these members are serving on full-time missions.

The most recent call came to 19-year-old Deirdre Lewis. Sister Lewis is serving as a full-time missionary in Plymouth. She is the daughter of Brother and Sister Albert G. Lewis. Brother and Sister Lewis are currently serving as the Mission Genealogical chairmen. They also have one of their sons, 17-year-old Roderick, serving as a Building Missionary on the building site at Heckmondwike, Yorkshire.

Sister Sian Morgan, 19, and Sister Heather Apperley, 18, are now serving as Building Missionaries at the Building Committee Office in Epsom, Surrey. As neighbours, they have been able to grow up together and share in their church activities. Sian is the daughter of President and Sister Edward H. Morgan, President of the Stroud Branch. Heather is the daughter of Mr. and Mrs. Albert S. Apperley, of Stroud.

Of great pride to Cornwall are these Singing Mothers of the Helston Branch South-West British Mission. They were organised under the supervision of Sister Veoma J. Done, with Sister Vera Butler as chorister. Some of the sisters have a distance of 50 miles to travel for each practice. Although they spend many hours from their families and home, they have expressed their gratitude for the opportunity to sing. Their testimonies have been strengthened by their experiences. The Singing Mothers have sung at several district meetings as well as at Sacrament services in the various branches. Much praise has been given for the beauty of their voices which add inspiration, through song, to each occasion. We are proud of the chorus and feel that the sisters are continually developing their talents by sharing them with others. Above right: **Ian Leeming and Thomas O'Neill, Radcliffe Ward, with their Aaronic Priesthood Awards.**

All three of the sisters now serving on full-time missions previously served as Youth Missionaries for the Stroud Branch.

Representing the married couples of the Branch are Brother and Sister Francis E. Halliday, serving as Building Missionaries on the Reading Chapel. Brother Halliday is a fine craftsman in woodwork while Sister Halliday is doing the technical painting jobs. Brother and Sister Halliday are certainly helping to beautify the new Reading Chapel as it nears completion.

The Stroud members can certainly be commended for their fine missionary spirit and service to the Church.

Pictorial evidence of the progress of the work in Exeter, in the South-West Mission. The picture on the left shows the active membership of the Branch as it stood seven months ago, six faithful teenage girls and one married woman. In seven months these fine sisters and the various proselyting missionaries who have worked in the area, have built the active membership up to 70, and this includes a fully organised Branch Presidency, Relief Society, Sunday School and MIA, Primary and Genealogy.

President L. Ray Horsley estimates that within a year the Branch will have a membership of 200. He says that there are at least 50 baptisms in sight now.

SCOTTISH MISSION

Garden Fete

On August 31, 1963, the Relief Society of the Scottish Mission held a Garden Fete at the Mission Home, in "Glynhill". Over three hundred ladies from the branches, and their friends, congregated to buy articles made by the various Relief Society groups and also to participate in and view a dramatisation of the activities in Relief Society for the coming year. Sister Ruby Haight, wife of the Mission President, President David B. Haight, was the hostess.

Book on Trial

AN outstanding event that has taken place at the Mission Home in Scotland has been a portrayal of a trial of the Stick of Joseph, which has been presented to hundreds of members and investigators. In this portrayal, which is taken from the story by Jack West, the three participants, Stephen Morgan, George Harmon, and James Pingree act as the Defence Counsel, the Prosecuting Counsel and Judge, respectively.

In this trial, the *Book of Mormon* is defended against the charges made by the prosecution. The episode lasts approximately two hours. Wigs are worn by the participants and the visitors all become the jury and are charged, at the end of the case, to arrive at their own verdict. This has been a very effective tool in portraying vividly the truthfulness of the *Book of Mormon* to those in attendance.

* * *

The world is like a mirror
Reflecting what you do,
And if your face is smiling
It smiles right back at you.

A smile is the key God gave to me
To enter the hearts of others—
To help them smile and help them see
The friend a smile uncovers.

Rena Fox

PRESIDENT McKAY

(continued from page 335)

of God's people is an individual one. What is the individual doing?

Every temptation that comes to you and me comes in one of three forms: (1) A temptation of the appetite or passion; (2) A yielding to pride, fashion, or vanity; (3) A desire for wordly riches or power and dominion over lands or earthly possessions of men.

Such temptations come to us in our social gatherings; they come to us in our political strivings; they come to us in our business relations, on the farm, in the mercantile establishments; in our dealings in all the affairs of life we find these insidious influences working. It is when they manifest themselves to the consciousness of each individual that the defence of truth should exert itself.

The Church teaches that life here is probationary. It is man's duty to become Master, not the Slave of nature. His appetites are to be controlled and used for the benefit of his life; his passions mastered and controlled for the happiness and blessing of others.

Man's greatest happiness comes from losing himself for the good of others. The advancement of science and the new discoveries from the dawn of history to the present, are the results of the efforts of men who have been willing to sacrifice themselves, if necessary for the cause of Truth.

"What pains and tears the slightest step forward of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has attained blessing after blessing of all its vast achievement of good with bleeding feet."

We must not lose sight of the fact, however, that these great leaders of the world were more than compensated by the supreme joy that comes from achievement.

Today there are those who have met disaster which almost seems defeat, who have become somewhat soured in their natures; but if they stop to think, even the adversity which has to come to them may prove a means of spiritual uplift. Adversity itself may **lead toward** and **not away** from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venemous, wears yet a precious jewel in his head."

If you have lived true to the promptings of the Holy Spirit, and continue to do so, happiness will fill your soul. If you vary from it, and become conscious that you have fallen short of what you know is right, you are going to be unhappy even though you have the wealth of the world.

And now a word to the young:

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: first, vulgarity and obscenity; second, drinking and petting; third, unchastity; fourth, disloyalty; and, fifth, irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offence to good taste or refined feelings.

It is only a step from vulgarity to obscenity. It is right, indeed, essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Drinking and petting parties form an environment in which the moral sense becomes dulled and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

When instead of high moral principles, a life of immoral indulgence is chosen, and man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched: obedience to their

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teachings and ideals abandoned: loyalty to wife and children smothered in base gratification; loyalty to Church impossible, and often supplanted by sneers at its teachings.

Spirituality is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Being true to self, and being loyal to high ideas, develop spirituality. The real test of any religion is the kind of man it makes. Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men," are virtues which contribute to the highest acquisition of the soul. It is the "divine in man, the supreme, crowning gift that makes him king of all created things: the one final quality that makes him tower above all other animals."

Let us ever keep in mind that life is largely what we make it, and that the Saviour of men has marked clearly and plainly just how joy and peace may be obtained. It is in the Gospel of Jesus Christ and adherence thereto. Do your duty no matter how humble, and resolve even in the face of difficulties and discouragements to be:

Like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God."

Years ago I learned that—

The world wants men—true men
Who cannot be bought or sold;
Men who will scorn to violate truth
—genuine gold."

That is the kind of men who stand at the head of our stakes, wards, quorums, and organisations. That is a responsibility they carry. God help them in discharging their duty faithfully and responding to our Father in Heaven who says, "This is my glory, to bring to pass the immortality and eternal life of man."

God help us as leaders in the Restored Church, I pray in the name of Jesus Christ.

MISSIONARY ACTIVITIES

IRISH MISSION

ARRIVALS:

August 27, 1963

Charles C. Garner, from Rupert, Idaho, to Stranmillis District.

Gilbert R. Maxwell, from Downey, California, to Londonderry District.

Shirley E. Mounteer, from Salt Lake City, Utah, to Cavehill District.

Fred R. Nelson, from San Carlos, California, to Rathcoole District.

DeEtta Owens, from Preston, Idaho, to Rosetta District.

September 24, 1963

Richard Astle from Culver City, California, to Shankill District.

Ronald D. Bracken, from St. George, Utah, to Isle of Man District.

Lester R. Burrell, from Farmington, New Mexico, to Mountpottinger District.

James Kyle Clark, from Provo, Utah, to Ballymena District.

John H. Fawcett, from Salt Lake City, Utah, to Cavehill District.

James A. Hill, from Los Altos, California, to Shankill Distrct.

Joseph Lyle Hill, from Holbrook, Idaho, to Isle of Man District.

Gary G. McGiven, from Mountain View, California, to Isle of Man District.

Richard O. Plothow, from Peru, Indiana, to Mountpottinger District.

Julian Terry Reid, from Riverside, California, to Mountpottinger District.

Joseph K. Torgensen, from Sacramento, California, to Ballymena District.

APPOINTMENTS:

August 17, 1963

Rex Davis appointed Travelling Elder, Antrim Zone.

Walton L. Rice appointed Omagh-Enniskillen District Leader.

August 28, 1963

Larry D. Haws appointed Antrim Zone Travelling Elder.

Berenice Kinnaird appointed Secretary to the President.

Shannna Crapo appointed Mission Recorder.

Rex Davis appointed Rosetta District Leader.

Sam L. King appointed Isle of Man District Leader.

September 24, 1963

Arthur H. Yeager appointed Antrim Zone Travelling Elder.

William E. Lloyd appointed Mission Secretary.

Richard F. Thomas appointed Rathcoole District Leader.

John B. Storment appointed Belfast Zone Counsellor.

Ned E. Sweat appointed Belfast Zone Counsellor.

J. Timothy O'Reilly appointed Ulster Zone Counsellor.

Reed L. Lloyd appointed Dublin District Leader.

Stephen G. Carter appointed Limerick District Leader.

RELEASES:

October 17, 1963

Dean Max Carroll, from Altonah, Utah, Districts laboured: South Belfast, Holywood, Bangor, Londonderry, Coleraine. (District Leader.)

Merrill Callis Horne, from Midland, Texas. Districts laboured: Londonderry, Lisburn-Portadown, Mission Home, South Belfast. (Mission Accountant, District Leader.)

George Heggie Reay, from Altonah, Utah. Districts laboured: North Belfast, Central Belfast, Lisburn, Isle of Man, Coleraine. (District Leader.)

November 1, 1963

Joan Baker, from Whittier, California. Districts laboured: Kirkcaldy, South Belfast, Bangor-Holywood, Central Belfast, Mission Home, Duhlin. (Secretary to the President.)

Elaine King, from Hooper, Utah. Districts laboured: Londonderry, Central Belfast, South Belfast, North Belfast, Cavehill.

Jean Palmer, from Salt Lake City, Utah. Districts laboured: Central Belfast, Mission Home, Central Belfast, South Central Belfast, Mountpottinger. (Secretary to the President.)

November 14, 1963

Reed LeGrande Lloyd, from Provo, Utah. Districts laboured: Londonderry, Omagh, Larne-Ballymena, North Belfast, Mission Home, Dublin. (Mission Secretary, District Leader.)

Philip Smith Richards, from Salt Lake City, Utah. Districts laboured: Kirkcaldy, East Edinburgh, Omagh, Antrim Zone, Mission Home, Ulster Zone. (District Leader, Zone Counsellor, Counsellor to the Mission President).

December 16, 1963

Grace Kathryn McQuaig, from Orlando, Florida. Districts laboured: South Belfast, Bangor-Holywood, Londonderry, Holywood, North Central Belfast, South Belfast, Mountpottinger.

B. Patricia Wilson, from Seneca, South Carolina. Districts laboured: Larne-Ballymena, Central Belfast, Mission Home, Mountpottinger. (Mission Recorder.)

NORTH-EAST BRITISH MISSION

ARRIVALS:

October 1, 1963

Henry Hansen Bradford, from Arlington, Virginia.

Wendell Gene Booth, from Springville, Utah.

Donald LeRay Brunson, from McGill, Nevada.

Michael Allen Campbell, from Mesquite, Nevada.

Nathan Rex Chappell, from Lyman, Utah.

Wallace Duane Cummings, from Idaho Falls, Idaho.

Dennis Ray Downs, from Orem, Utah.

Deone Flake, from Scottsdale, Arizona.

James Joseph Harris, from Blanding, Utah.

Daniel Allen McGregor, from Boise, Idaho.

El Ray Nield, from Montpelier, Idaho.

Scott Edward Parker, from Sandy, Utah.

Michael Lefevre Tebbs, from Panguitch, Utah.

Ritva Marjatta Hamalainen, from Helsinki, Finland.

Marja Kaarin Ojala, from Lappeenranta, Finland.

APPOINTMENTS:

September 4, 1963

Michael John Preece appointed Second Counsellor to the Mission President.

Jack Edward Jeppson appointed to he assistant to the President.

Keith Walker Carrigan appointed Zone Counsellor of the Land of Zarahemla.

Dwight William Reed appointed Bradford District Leader.

Dennis Archie Parker appointed Halifax District Leader.

Gordon H. Robbins appointed Scarborough District Leader.

William LeRoy Jorgensen appointed Scunthorpe District Leader.

Robert Charles Clay appointed Grimsby District Leader.

James Horton appointed York District Leader.

Walter Joseph Coulam appointed Travelling Elder.

Gary Lynn Fullmer appointed Travelling Elder.

Philip DeVaughn Vernon appointed Travelling Elder.

September 10, 1963

Bert O. Mitchell appointed Sunniside District Leader.

September 20, 1963

Douglas Ream Merrill appointed Zone Counsellor of the Land of Jershon.

Michael Calvin Woodward appointed Zone Counsellor of the Land of Bountiful.

Douglas Hadfield appointed Gateshead District Leader.

RELEASES:

September 21, 1963

Stanley Richard Bennion, from Salt Lake City, Utah. Districts laboured: Hull, North Manchester, Blyth, Newcastle, Sunderland, North Leeds, District Leader of Stockton, Zone Counsellor of the Land of Jershon.

Garth Wayne Holyoak, from Burley, Idaho. Districts laboured: Doncaster, Gateshead, Leeds, North Sheffield, District Leader of the Halifax and York Districts; Zone Counsellor of the Land of Bountiful.

September 27, 1963

Don Edward Peay, from Salt Lake City, Utah. Districts laboured: Liverpool, North Manchester, Sunderland, Blyth, Sheffield, Middlesbrough, District Leader of the Sunderland and West Hull Districts.

NORTH SCOTTISH MISSION

ARRIVALS:

August 28, 1963

Ronald LeRoy Call, Jr., from Los Angeles 56, California, to South Edinburgh.

Larry Harold Evans, from Salt Lake City, Utah, to East Edinburgh.

James Stephan Hardy, from Salt Lake City, Utah, Dundee East.

APPOINTMENTS :

July 31, 1963

David Nolan Olsen appointed District Leader of Peterhead District.

Glen Ray Willie appointed District Leader ol Elgin District.

August 7, 1963

Harry Francis Phillips appointed District Leader of Galashiels District.

August 13, 1963

David Nolan Olsen appointed Mission Reeorder.

Richard Warwick Palfreyman appointed District Leader of Peterhead District.

August 17, 1963

Billy G. Slater appointed Training Elder.

Robert C. Eyre appointed District Leader of West Edinburgh District.

RELEASES :

August 7, 1963

Lowell David Barkle, from Providence, Utah. Districts laboured : Kirkcaldy, Dundee East, North Scotland, Dundee West, Falkirk, Galashiels. (District Leader of Falkirk and Galashiels Districts.)

William Brent Richins, from Salt Lake City, Utah. Districts laboured : Aberdeen North, West Edinburgh.

September 5, 1963

Robert Lee Chamberlain, from North Ogden, Utah. Districts laboured : Motherwell, Hamilton, Fraserburgh, East Edinburgh.

James Elden Gardner, Jr., from Mesa, Arizona. Districts laboured : West Edinburgh, East Edinburgh, Ayr, Aberdeen South, Mission Office. (Assistant to the Mission President as Mission Secretary.)

Val Budge Johnson, from Ogden, Utah. Districts laboured : East Kilbride, Dundee East, South Glasgow, Castlemilk, Aberdeen North, North Scotland, Stirling. (District Leader of North Scotland District and Stirling District.)

Lamont Smith Lyons, from Burley, Idaho. Districts laboured : South Glasgow, Clydebank, Central Edinburgh, Dundee East, Dundee Central. (District Leader of Dundee Central District, Training Elder, and Assistant to the Mission President as Zone Counsellor.)

Harold Gene Mills, from Salt Lake City, Utah. Districts laboured : Barrhead, South Glasgow, Fraserburgh, Barrhead, Kirkcaldy, South Edinburgh, Aberdeen North. (District leader of Galashiels District and West Edinburgh District, and Training Elder.)

September 17, 1963

Stephen Wayne Clark, from Caldwell, Idaho. Districts laboured : East Glasgow, Rutherglen, East Glasgow, Central Edinburgh, West Edinburgh, South Edinburgh, Dundee West. (District Leader of Dundee West District.)

Ernest Wayne Nelson, from Salt Lake City, Utah. Districts laboured : Paisley, Kirkcaldy, Falkirk, Dundee West, Aberdeen North. (District Leader of Aberdeen North District, Training Elder, and Assistant to Mission President as Zone Counsellor.)

Robert W. Robinson, from Salt Lake City, Utah. Districts laboured : Clyde, Paisley, Aberdeen South, Perth, South Edinburgh, Dunfermline. (District Leader of Dunfermline District, Training Elder, and Assistant to Mission President as Zone Counsellor.)

September 26, 1963

Leland Paul Dopp, from Ogden, Utah. Districts laboured. North Glasgow, Knightswood, East Kilbride, Hamilton, South Scotland, North Scotland, Dundee West, Fraserburgh.

John Andrew Gaines, from Salt Lake City, Utah. Districts laboured : South Glasgow, Aberdeen South, West Edinburgh, Kirkcaldy. (District Leader of West Edinburgh District and Kirkcaldy District.)

Allan Brent MacDougall, from Carlsbad, California. Districts laboured : South Glasgow, South Scotland, Central Edinburgh, South Scotland, Aberdeen South, Central Glasgow, Dunfermline, Stirling, North Scotland. (District Leader of Stirling District, and North Scotland District.)

Norman Ray McKee, from Mesa, Arizona. Districts laboured : Falkirk, Aberdeen North. Dundee West, Fraserburgh. (District Leader of Dundee West District and Fraserburgh District.)

SOUTH-WEST BRITISH MISSION

ARRIVALS :

May 21, 1963

Louis Don Hepworth, from Centerville, Utah, to Plymouth.

Dale Carvell Smith, from Murray, Utah, to Guildford.

June 11, 1963

Steven Lyle Palmer, from Richland, Washington, to Hampshire.

Robert Henry West, from Salt Lake City, Utah, to South Coastal.

Clyde Easton Wilkenson, from Payson, Utah, to Bristol.

July 2, 1963

George B. and Annie C. Lyon, from Salt Lake City, Utah, to Bognor.

William N. Standage, from Mesa, Arizona, to Bath.

Don Walter Glover, from Salt Lake City, Utah, to Royal Windsor.

Willis Leon Kremer, from Prescott, Arizona, to Guildford.

Keith Spencer Wight, from Ogden, Utah, to South Coastal.

Steven Edward Tree, from Park City, Utah, to Cornwall.

July 10, 1963

Fielding G. and Melba L. Burton, from Salt Lake City, Utah, to Reading.

Loren Kent Johnstun, from Salt Lake City, Utah, to Bath.

Ernest Franklin Murdock, from Layton, Utah, to Cornwall.

August 21, 1963

Deirdre Lewis, from Edge, Nr. Stroud, Gloucestershire, to Plymouth.

Glenn Edward Sommers, from Sacramento, California, to South Coastal.

Charles Robert Teames, from Red Bluff, California, to Gloucester.

Dwight L. and Viola C. Kelley, from Manhattan Beach, California, to Reading.

Arthur Joseph Swindle, from Salt Lake City, Utah, to Plymouth.

Stephen Ririe West, from New York City, New York, to Royal Windsor.

September 18, 1963

Sharon Lee Hellewell, from Salt Lake City, Utah, to Royal Windsor.

David Barry Kiddle, from Alberta, Canada, to Swindon.

Calvin Hutchings, from Riverton, Utah, to Oxford.

Colin Keith Kelly, from Salt Lake City, Utah, to Bristol.

Clifford Warren Hoelzer, from Joliet, Illinois, to South Coastal.

John Thomas Biggs, from Mesa, Arizona, to Southampton.

APPOINTMENTS :

July 11, 1963

Thomas Atkins appointed District Leader of Bristol.

Robert J. Bardsley appointed District Leader of Bath.

James Evertt Wharton appointed Zone Assistant of Zone III.

July 15, 1963

Paul Holbrook appointed Zone Counsellor of Zone IV.

Gary L. Montgomery appointed Assistant to the President.

R. Keros Brown appointed District Leader of Hampshire.

July 28, 1963

G. Scott Romney appointed Assistant to the President.

David N. Kolby appointed Special Traveller.

Bevan Richardson appointed Zone Assistant of Zone IV.

August 1, 1963

Craig Kirkham appointed Special Traveller.

August 22, 1963

Kenton W. Willis appointed District Leader ol Swindon.

Bruce V. Broadhead appointed Assistant to the President.

August 29, 1963

Gary Hassell appointed District Leader of Bath District.

September 2, 1963

Kent R. Gamette appointed Co-Zone Counsellor of Zone III.

Richard Palmer appointed District Leader of Portsmouth District.

September 9, 1963

Glen Peterson appointed District Leader of Guildford District.

John Jones appointed Zone Counsellor of Zone II.

Thomas Atkins appointed Zone Counsellor of Zone I.

September 16, 1963

Douglas B. Wood appointed District Leader of Plymouth District.

Marvin A. Adamson appointed District Leader of Bristol District.

September 19, 1963

Steven Elder appointed District Leader of Portsmouth.

Stephen H. Snow appointed Travelling Elder of Zone II.

Donald Ross Black appointed Travelling Elder of Zone I

Marvin Alex Adamson appointed Bristol District Leader.

RELEASES :

August 30, 1963

Gaylord W. Gardner, from Salt Lake City, Utah. Districts laboured : Cornwall, Oxford, Somerset, Plymouth, Hampshire.

September 11, 1963

J. Stanton Porter, from Salt Lake City, Utah. Districts laboured : Hampshire, Swindon, Missions Secretary, Portsmouth.

September 13, 1963

David Neal Kolby, from Salt Lake City, Utah. Districts laboured : Royal Windsor, Bristol, Cornwall, Mission Lithographer.

Craig B. Kirkham, from Santa Maria, California. Districts laboured : South Coastal, Royal Windsor, Plymouth, Cornwall, Swindon, Bridgwater. Travelling Elder.

September 15, 1963

Stephen T. Cochrane, from Salt Lake City, Utah. Districts laboured : Moyle, Royal Windsor, Somerset, Travelling Elder, Somerset District Leader, Reading District Leader, Zone Counsellor of Zone 2.

September 20, 1963

James Craig Carman, from Salt Lake City, Utah. Districts laboured : Reading, Oxford, Plymouth, Plymouth District Leader, Bedford District Leader, Zone Counsellor of Zone I.

Richard D. Palmer, from Salt Lake City, Utah. Districts laboured : Reading, Oxford, Cornwall, Bristol, Travelling Elder, Portsmouth District Leader.

September 29, 1963

David Paul Howells, from Salt Lake City, Utah Districts laboured : South Coastal, Portsmouth, District Leader of Portsmouth, Zone Counsellor, Second Counsellor to Mission President.

Lawrence W. and Florence E. Singleton, from Salt Lake City, Utah, Districts laboured : Portsmouth and Bracknell.

Kenneth and LaVern Coombs, from Salt Lake City, Utah. Districts laboured : Bristol, Royal Windsor, Bristol, Staines.

May 2, 1963

Dick Stuart Dye, from Seattle, Washington. Districts laboured : Central London, Gloucester, Royal Windsor, Guildford, Swindon, Bristol and Portsmouth.

Brent H. Goodfellow, from Kearns, Utah. Districts laboured : Royal Windsor, Bristol, Travelling Elder, District Leader of Cornwall, and Zone Counsellor.

May 23, 1963

Lamont Wright Maughan, from Ronan, Montana. Districts laboured : Winchester, Portsmouth, Southampton, Cornwall, South Coastal.

June 21, 1963

David W. Blood, from Salt Lake City, Utah. Districts laboured : Royal Windsor, Somerset, Reading, Hampshire, District Leader of Gloucester.

William Fredrick Fisher, from Clearfield, Utah. Districts laboured : South Coastal, Somerset, Swindon, Bristol, District Leader of South Coastal, District Leader of Southampton.

David B. Stayner, from Farmington, Utah. Districts laboured : Gloucester, Oxford, Southampton, District Leader of Royal Windsor, Zone Counsellor of Zone III.

July 5, 1963

Ronald E. Casper, from Idaho Fall, Idaho. Districts laboured : Croydon, Portsmouth, Southampton, Reading, Portsmouth, Devon, Zone Assistant.

Walter K. Fitzgerald, from Salt Lake City, Utah. Districts laboured : South Temple, Oxford, Reading. Southampton, Portsmouth, Travelling Elder, District Leader of Guildford District.

Richard L. Rice, from Malad, Idaho. Districts laboured : South Coastal, Swindon, Somerset, District Leader of Swindon, District Leader of Guildford, Zone Counsellor of Zone I.

Jay W. Rockwood, from Salt Lake City, Utah. Districts laboured : Portsmouth, South Coastal, Royal Windsor, Travelling Elder, District Leader of Guildford, District Leader of Swindon.

Clayton A. Sawyer, from Portland, Maine. Districts laboured : Reading, South Coastal, Somerset, Reading, Plymouth, Bognor.

August 23, 1963

George Scott Romney, from Detroit, Michigan. Districts laboured : Royal Windsor, Somerset, Portsmouth, Travelling Elder, District Leader of Oxford, Zone Counsellor of Zone IV, Assistant to the President.

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MANILA
MAURITIUS
MELBOURNE
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